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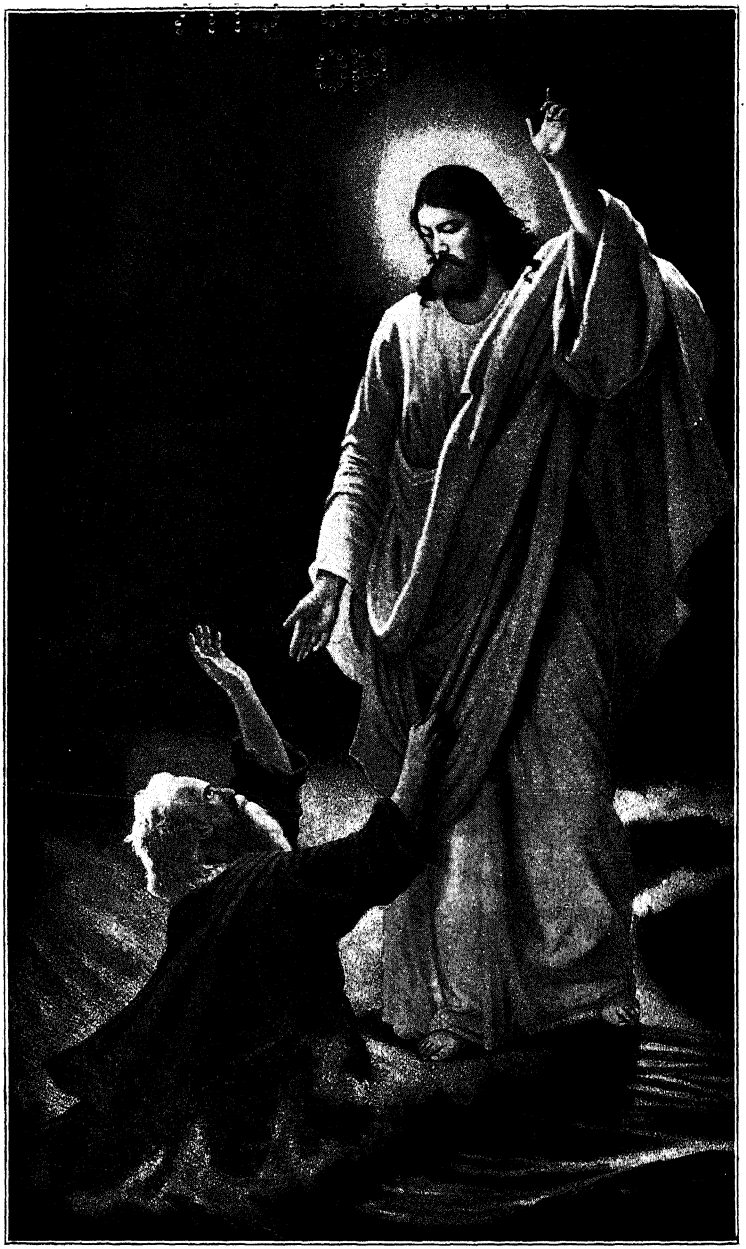

OUR SEEMING DIFFICULTIES ARE ALWAYS ACCOMPLISHED WHEN WE ARE FILLED WITH THE HOLY SPIRIT AND HAVE AN ABIDING FAITH IN THE POWER OF THE LORD JESUS CHRIST.

MORTALS

AND

IMMORTALITY

Eternal Life Inherited.

...By...
THOMAS DENNISON HIGGS.

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TABLE OF CONTENTS.

Page.

Preface 9

CHAPTER I.

The Creator of All Things 15

CHAPTER II.

The Prophecy of the Messiah 30

CHAPTER III.

The New Covenant 44

CHAPTER IV.

Fulfillment of the Prophecies of the Messiah 57

CHAPTER V.

The Prophecies of the Messiah Showing the Divine Side and the Human Side of Jesus Christ 68

CHAPTER VI.

Teachings and Claims of Jesus Christ and Sending the Holy Spirit 86

CHAPTER VII.

Jesus Christ's Death and Resurrection 104

CHAPTER VIII.

Celsus 114

CHAPTER IX.

Porphyry 143

CHAPTER X.

Julian 150

CHAPTER XI.

Tacitus or Suetonius 166

CHAPTER XII.

Adrian 185

CHAPTER XIII.

Lucian 194

CHAPTER XIV.

Epictetus 204

CHAPTER XV.

Titus 208

CHAPTER XVI.

Proof by Josephus and Other Testimony that Jesus Christ Established the Christian Religion and that They Worshiped Him as a God 212

CHAPTER XVII.

The Talmud 223

CHAPTER XVIII.

Pliny's Letter to Trajan 235

CHAPTER XIX.

Correspondence between Pontius Pilate and the Emperor of Rome, and Other Correspondence Relative to Jesus Christ 243

Letter from Pilate to Herod the Tetrarch 250

The Epistle of Pilate to the Roman Emperor, Tiberius Cæsar 252

Report of Pilate to Augustus Cæsar 253

Report of Pilate to Tiberius Cæsar in Rome 255

CHAPTER XX.

Hillel, a Jewish Rabbi 263

CHAPTER XXI.

St. Paul 266

CHAPTER XXII.

Polycarp 275

CHAPTER XXIII.

Eusebius Pamphili's Statement about Jesus 282

CHAPTER XXIV.

St. Ignatius 291

CHAPTER XXV.

Justin Martyr 294

CHAPTER XXVI.

Papias 299

CHAPTER XXVII.

Origen 302

CHAPTER XXVIII.

Simeon 308

CHAPTER XXIX.

Love 310

CHAPTER XXX.

Will 319

CHAPTER XXXI.

Mind and Its Powers 330

CHAPTER XXXII.

Faith 352

CHAPTER XXXIII.

Eternal Life Inherited 369

CHAPTER XXXIV.

Martyrdom 401

CHAPTER XXXV.

Religion 411

CHAPTER XXXVI.

The Summing Up of the Evidence that Jesus Is the Christ from the Admissions of His Enemies 430

PREFACE.

In offering this book to the public the writer has no other object in view than to add his effort in bringing to the readers the many evidences and facts which have come down in history to fully establish in the minds of humanity the coming of our Savior and His establishing the Christian religion. The writer has made no attempt to adhere strictly to diction or phraseology in writing, but has simply attempted to use the plainest language and construct it and put it in accordance with the most simple and ordinary usage and manner, so that all may read and fully understand it in its fullest extent. In writing and compiling these facts the best authorities have been consulted in profane as well as biblical history, showing the correct view to be taken by those who are seeking eternal life.

It has been the great desire of the writer to put some facts before the world that every man and woman should know; that is, to establish beyond peradventure in the minds of all who will thoroughly study the question of the coming of the Lord Jesus Christ and His religion so firmly that they will be induced to diligently take up the question of eternal life to such an extent that it will draw them permanently to the Lord and fill them with a desire to bring their wills in subjection to the will of their Creator. It is further hoped that all who read the many truths set out herein may do so with an earnest desire to arrive at the true facts of the situation that man is placed in as to his relations to his Maker and Savior. There have been no pretensions on the part of the writer to fully discuss any of the positions taken herein, with a view to convincing its readers of their

truth; but he has placed them therein as being truths, and leaves them there for the intelligent investigation of the reader, believing that they will apply it to themselves in the most intelligent and helpful way to assist them to a higher living, in that of living more closely to righteousness and their Savior.

The writer well knows that many books have been put out before the public that have discussed Jesus Christ and His religion in various ways, and some from a very high standard of scientific reasoning; yet there has never been a work presented from the standpoint of His enemies as well as His friends, which is contained in this treatise. It is a well-known fact, and must be admitted by everyone, that when an enemy recognizes and admits certain things to exist, pertaining to those whose influence they are seeking to destroy, such admissions must be accepted as true. It is a rule in all evidence that facts admitted against yourself or the position you may take must be taken to be true.

The writer is well aware that all those who read these testimonies and evidences, who have not been associated with the Savior or His religion as followers, or who have not been regenerated and become imbued with a spiritual life, will not receive the same benefits from reading it as those who have had these experiences, and may, in looking at it from the standpoint that a man would who is possessed with that kind of a mind, reject some of the things therein stated. The writer will only ask of all such to pursue this subject of investigating the source of all eternal life into deeper fields of study, in that of making a thorough investigation of all that God has done to bring man unto Himself.

One of the principal efforts claimed for this treatise is that it closely connects the present faith of the Church

to-day with the faith of the Christian Fathers and the doctrine handed down by those who were associated with the Apostles when living upon the earth; and to further fully establish the fact that the Messiah was promised by God, through His prophets, for about fifteen hundred years prior to His coming, which was accurately told, and following this He did come and was received in accordance with these prophecies; that His crucifixion and treatment were minutely foretold, as well as His death, resurrection, and the manner of treatment that His followers would receive, and that the same came true. Further, that these prophecies have all been admitted to have been made by the most virulent and bitter enemies of the Savior and His religion, by their attempting in their supposed efforts to overthrow His system of religion. This has been fully shown by the pagan and Gentile writers, as shown in this work, and it is hoped that this will help you to come to a realization of who is the Savior. There is a further claim for this work, in that it shows that all of the opposers as well as the upholders of Jesus Christ and His religion, as shown herein, were men who possessed the greatest degree of intelligence and learning that existed in the world at the time that these opposition ideas were urged against Him.

The writer has further attempted to show (and it is one of the main reasons why this book has been placed before the public) that Jesus Christ was treated and acknowledged by His Apostles and the Christian Fathers all down through the earlier centuries to be God himself, Who came to earth and took upon Himself the form of man in order to open up the way of everlasting life for his followers; and further, to take away that load of original Adamic sin from the whole race, thereby placing

man where he could if he only would submit his will to God's will, and thereby making it easy for him to enter into a position where he would inherit eternal life.

It has been the desire not to put anything herein that would be construed in any way to advance any particular creed or doctrine adhered to by any one of the Christian organizations who are endeavoring to follow in their own way Jesus Christ and His teachings, but to plainly show, as far as possible in the limited space, the importance of acknowledging the Savior as the Redeemer and God from Heaven. It is hoped the reader will have no other thought than is fully intended for him to get from what is set out herein, that there is in store eternal life by inheritance for every man and woman, if they only will conform their wills to God's will—that is, in following clearly after the open and plain statements of the blessed promises laid down in God's Holy Word. The reader must remember that he is required to search the Scriptures daily, in order that he may know his God better from day to day, enabling him to step up higher in the knowledge of His kingdom. Above all things, it is hoped that the reader may realize in the study of the many truths herein that the way of life everlasting must be sought after with the most vigilant and careful labor and perseverance; for God makes this a demand of us, knowing that we could not be consistent followers of our Master without great effort on our part.

Should the reading of this treatise accomplish the bringing of one person to view God and the Lord Jesus Christ in the true light, as being the Benefactor of mankind, and remove from him that awful doubt that lingers in the minds of many, and place him on a higher plain, standing on that Rock that will always sustain

him until he reaches the goal that God has prepared for him from the foundation of the world, the writer will be amply repaid for his labors.

CHAPTER I.

The Creator of All Things.

We find that man has always been ready and willing to believe in some imaginary or supposed Supreme Being or Power, but ever and always differing in regard to what that power consists of. The mysteries of the operation of the economy of this world and all things known to mankind in the realms of space have always taxed the mind of man to its fullest extent. Philosophers have written volumes on this subject, and yet they have never arrived at a satisfactory and conclusive theory from a scientific standpoint as to what was the first thing that ever did exist. The reason for this is that this question is an unsolvable question, so far as man is concerned. If it were possible for man, from scientific reasoning, outside of revelation, to fully arrive at what was the first thing that did exist, man would be as great as, if not greater than, the thing so solved.

Philosophers, in reasoning from a scientific standpoint, have declared that the first thing that ever existed was Force. So you can see that in the end they utterly failed to arrive at any satisfactory definite conclusion. Every intelligent man knows of the existence of the world that he is in and the environments that surround him. It is fully demonstrated that this world and all the worlds in this system are occupying space and traveling around in their order. We further find that there are many other systems of worlds performing the same phenomenal operations with perfect exactness and regularity far beyond man's comprehensive powers.

There is shown in their movements great force. This force is the name given in mechanical science to whatever produces or can produce motion. It may consist of mechanical, magnetic, thermal, electrical, chemical, or any other kind, such as the force of gravity, adhesive force, centrifugal force, or whatever man is capable of tracing out in the phenomena of all things. They find where there is a cause for many kinds of forces—that is, from reasoning from effect to cause and from cause to effect; but notwithstanding these facts, there are many things that have force back of them that man can not comprehend where the force comes from. Now these forces that produce all these effects known to man and not known do conclusively show in the effects that there must be back of the force an intelligent Power to bring about the great results shown to man. This is demonstrated fully in the force of creation, for nothing created can be greater than the creator. This is an axiom well established in the sciences and demonstrated by the philosophers of all history. This being so, will the reader look around him and see what are some of the most wonderful creations that have taken place. Then, after you have gone over them all, you will be compelled to arrive at the conclusion and find that man is the greatest of all creations; that the creation of man, or the fact that man does exist upon this planet, conclusively proves that there is a Power back of all things which possesses intelligence, or no man could have the power of intelligence, for, as it has been seen, nothing greater than the Creator can be created, or something having different power from the power inherent in the Power that created it.

Let the reader for a moment study what man is, and he will find him possessed with the most wonderful

powers, which consist in reasoning, loving, thinking, and willing, together with the ability to bring under his subjection all things which are observable by him, Among the great many qualities that man possesses, some of the greatest are language, with a will-power and reasoning power, loving power and the power of life and faith, all of which are endowments conferred by his Creator; all of which powers he possesses with as much reality as any of the seen or unseen forces that man has been capable of conceiving to exist, in the economy of this world. So it is fully demonstrated that the things that man knows to exist could not be unless brought into existence by some great intelligent Force or Power, the essence of which is beyond the powers given to man to comprehend.

We will go one step farther and look at what this unseen Force or Power must appear to man to possess in order to create and bring into existence all the creations of which man has full knowledge. The Power referred to herein the enlightened Christian nations of the earth claim and maintain is the great Power that has revealed Himself to man through inspiration, using man as His agents to direct man in the course of life or living, so that he might reach the goal of perfection and live in harmony with his own being in that of conforming to the laws controlling all things which are commonly called the laws of Nature, and that the laws given to man by this Creator of all things are in His Word, in which this Creator has revealed Himself to man and claims that He is man's creator, that He created him in His image and in His likeness. Further, that when He created all things, every thing which He created was controlled or kept by the power of the law of its creation; that when the law was created governing all the environments of

man, as well as the things created, any violation of this law by man or through man's agency would bring destruction and death upon man. I. Corinthians 15:55-56: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."

Now law is a rule of order or conduct established by authority, an edict of a ruler or a government, or a fixed regulation or an express command prescribing action or conduct of an intelligent being. It is an axiom of the law, too, that ignorance of it will excuse no one, and therefore everyone is bound to know the law. This rule is in accordance with the law of God. Thus in the beginning, when God said, "Thou shalt not," or, "Thou shalt," it brought responsibility to all the world forever. There can not be any disputing the proposition that where there is no law, sin can not be imputed; for there can not be any disobedience or transgression of any kind where law does not exist.

There are what the scientists call "fixed laws." These are the laws that control the movement of all the worlds and the hosts therein, which occupy space. These grow out of and consist of the movement of all things in space, and are called "empirical laws," that man applies to unseen conditions in order to draw conclusions and philosophies, using them to ascertain the results arising from their application. These laws are called "the laws of Nature," and they are arranged so as to produce method or sequence by which certain phenomena or effects follow certain conditions or causes. Thus the law of gravitation, a geological law, laws of physical descent, the uniform methods or relations to which material and mental forces act in producing effects, or manifested in the phenomena, a form or rule for the working of a reg-

ular force; hence any force, tendency, proposition, or instinct, whether natural or acquired, as the laws of self-preservation, where they can trace regularity to, the scientists call that a law. The moral law is the will of the Christian's God. Thus the supreme moral rule concerning the character and conduct of all responsible beings, the rule of action as obligation and the conscience or moral nature; the rule of external conduct, which arises from the relations of men to each other in society, and the mutual rights, which are founded on these relations.

In the creation of man God made him a reasoning being, with a will-power of his own, which made him a free moral agent of his own destinies, placing him where there was no possible opportunity for him to be controlled and led astray from the path of duty without his voluntary consent. God giving man this will-power endowed man with a faculty which God Himself possesses, and placed man where God can not control man, and made man the great being He would have him to be. In fixing the goal of his destiny of eternal life and the privilege of occupying the celestial abode where God is, so that when God extended and gave to man this wonderful power, and man disobeyed the will of God in violating the laws and commands which God had environed man with, and the commands given him being expressed in His Holy Word, which violation of God's will by man caused his fall and alienation from God, so that man becomes separated from his Maker, worshiping gods of his own creation. This will hereinafter be more fully referred to, showing that the violation of God's will brings sin and death to man.

Many writers for and against the philosophy of the Christian religion and the power and essence of the

Christian's God have claimed that the Christian's God could not possess this power and at the same time attribute to Him as being an anthropomorphic being, possessing all the qualities of a man, and these powers which are attributed to the ever-living God could not be invested in a being which would be in a corporeal state. They assert that such a God could not manifest Himself with matter as He might in His infinite powers desire, and in the way it has been attributed to Him. For this cause they have rejected Him; but this is untenable, as it has heretofore been shown that anything created can not have powers or qualities that are not inherent in the Power that created it, so that the Power which created a loving, thinking, reasoning being like man must possess all these qualities within itself. Yes, this creative Power has all the powers and qualities that mankind has, and all that man is capable of ascribing to Him, and many more—no doubt many wonderful powers that the diminutive mind of man can not think of. This position can be reasonably maintained without successful contradiction; for we all know the limitation of human powers.

The Creator of all things, who has revealed Himself to man, as set forth in His Word, commonly called the Christian's Bible, teaches man that the Lord God of the Bible never had any beginning or ending, and that there never was anything created or brought into existence that was not created by His will or word. The facts are that man has not the power within himself to comprehend what the first Great Cause consisted of: therefore man must rely upon revelation to give him the desired knowledge of all things necessary so that he can inherit eternal life. Holy Writ informs man that the first Great Cause (the Christian's God) has spoken to man through

His selected divine agencies, the holy prophets in the God of the Bible, and in so doing proclaims to man that He is a Being, calling Himself to Moses, "I am the God of thy father," "I am that I am"; then again, "I am Jehovah, with no beginning and no ending. I am a spirit and must be worshiped in truth and in spirit." The power that has created and brought into existence all things has been applied to the laws of His creation, to all of His creatures, but not to Himself. The law of God's existence, which is inherent in Himself (which is to the finite mind as unthinkable as the beginning of time or its ending, or the beginning or ending of space). The literal component parts of a spirit which the Lord God proclaims in His Word that He is; the solving of which is beyond the power of man to comprehend. Thus you can see that the God of the Christian's Bible is a Being that always existed and having self-creating powers inherent within, being an all-wise, omnipresent, infinite, omnipersonal, absolute, and incomprehensible Being, who by His will brought into existence all things, who preserves and governs all things by His unseen, omnipresent, and almighty unseen power, wisdom, and will through the exercising of His word.

In the creation of this world He in His wisdom created man, giving him full dominion over all His other creations. It has been shown that He endowed him with the power to will his own destiny, and demanded of him the submission of his (man's) will unto God's will, relative to the obeying of all His commands and living up strictly in accordance with the laws of man's creation; enjoining him and informing him that by failure to comply with these conditions he would surely reap soul death; God knowing that the failure of man to live up to these laws of his being or His

commandments unto him brought everlasting destruction and alienation of man from God. When this disobedience of God's commands took place, sin entered into the world, and the result of sin in its completest form in man is spiritual death. Now this death applies to the soul as well as to the destruction of the fleshly body.

After man's failure to comply with God's will, the curse of God came upon him from the natural results of the workings of the existing laws, that God had brought into existence that man should live in accordance therewith. This is very forcibly shown by St. Paul, who was one of the most learned men of his time, of all the laws, both spiritual and temporal; who was aided in his ability, because of the fact of his being one of God's chosen vessels, to carry and expound all of the spiritual law of God, which set forth His desires to the world of humanity, who had never known God, or was conversant with any of His blessed promises to man. These people consisted of the Gentile race, and all the Pagan world were worshiping gods of their own creation. St. Paul thus conveys it to us by the inspiration of his God and our God. In speaking of what Christ brought to us, he says: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except

the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I [spiritually] died." So without law there could be no sin. Thus you see that sin comes into the world by the violation of the law. And it is within man's power to conform to the will of his Creator, and thus stand perfect before the law, in accordance with His Word.

This is where man became the enemy of his Maker, and went off into sin and degradation, worshiping idols and gods of his own creation. This condition that man by his disobedience placed himself into was of such an awful state that God in His wisdom saw proper to endeavor to redeem man back to Himself by making a covenant with man of penitence and sacrifice. It was God's desire that man should be reinstated, if possible, in that perfect state which God had first created him, and He had created him in His own image and likeness. Genesis 1:26, 27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them." In the creating of man in God's image he was given the powers and faculties of reason, love, and the power to look into and investigate what comes before his observation, with a will-power of his own to choose that which he will. Therefore, man can say with full knowledge that "I know that I am" and look at all the observable surroundings and reason upon them with such reasoning

powers and intelligence so that man could build up his spiritual powers in accordance with God's will.

Further, at the same time, God asked him to search for knowledge, and apply unto Him for wisdom, and He will abundantly furnish it, providing man will submit his will to the will of his Maker. Man, possessing these powers, can mould and frame up his destinies in that perfect manner that will be pleasing to his Creator. This is providing that man's course is strictly in accordance with the will of Him who demands that perfect life, in that of being willing at all times to not rely on his will, but the will of Him who knoweth all things. If man had been created with any less powers, he could not attain to the dignity of a man, and would not have been in the image of his Creator. So taking from man the least of his most wonderful endowments, you would so cripple man's opportunity that he could not carry out the great plans that his Creator has provided for him. The great difficulty that overtook mankind is man's failure to obey God and submit to the will of his Creator.

Man's situation as placed upon the earth was undoubtedly the best that could be given to him to enable him to succeed while living upon the earth, being a place of preparation for preparing man for a more perfect life, enabling man to inherit that celestial abode which is prepared and desired that he should by his Creator, carrying out the purpose for which He created man. In order that this be done, the Creator of all things must of necessity manifest himself to mankind in such a manner that man will be enabled to comprehend his whole duty towards his Creator; there is no question but what if this Creator of all things would have failed to do this for man, and that it was not intended that He should do so, then certainly the Creator of this world and all

the system of worlds could not have any object in view or ultimate end to reach in creating the worlds and placing them in their order and putting upon this planet all the different creations that He has. Since the world has been known to man, the Creator of it has never created or established anything upon the earth greater than man; so that if this great intelligent Power has a motive or object in view or ultimate end to reach, He must have intended at the time He created man to have something more in store for him than to be born of woman and of a few days and then pass off back to the earth again forever. This condition can hardly be successfully urged to be tenable and be attributed to this great intelligent Being who created all things. So, conceding that the Christian's God must of necessity have a destiny for man, then we must admit and concede that His whole duty to man would not be complete without His manifesting Himself in such a way to man that man by obedience to his Creator could become such a being that his Creator would be pleased with, so He could bring to him a better future state of existence than the one he now occupies. In order that this be done, man's Creator and Benefactor endowed man with language, so that he could communicate with his Maker through the operation of His Holy Spirit and angels by inspiration, inspiring man and giving unto him His wishes, thus enabling man to convey these desires from one to the other, thereby giving him an opportunity to live in accordance with the will of his Maker.

It has been admitted and conceded by all the writers relative to the things that do exist that man's own ignorance is such that this necessity did exist and required that further assistance be given man, so that he could be instructed how to worship his Creator. Among all

the nations of the earth that existed at the time God came to the Children of Israel, His chosen people, to manifest Himself to them, so that He might through them draw the world unto Himself, these other nations referred to were all worshiping some Power supposed to be superior to themselves. This worship only consists of asking this Power to have compassion upon men and grant unto them great social privileges and joys while occupying this earth, and they had no knowledge whatever of any future life. This is illustrated and shown conclusively by the position taken and shown in history to exist by the philosophers and greatest men who occupied the head of these nations. Socrates, the Greek philosopher, meeting Alcibiades, who was one of the most learned Greek philosophers, going to the temple to pray, dissuaded him from it, for the reason he claimed that he knew not how to do so until one should appear and come to teach him, saying, "It is altogether necessary that you should wait for some person to teach you how you ought to behave yourself, both to the gods and to man." Plato tells the Athenians that they would remain in a state of sleep forever if God did not out of pity send to them an instructor. Cicero says: "I do not suppose that Arcesilaus engaged in dispute with Zeno out of obstinacy or a desire of superiority, but to show that obscurity under which all things did exist and force Socrates to a confession of his ignorance." And all these who were in a manner enamored with Socrates, such as Democrates, Anaxagoras, and Empedocles, and almost all the ancients, were reduced to the same confession. They all maintain that no true insight could be acquired, nothing clearly perceived or known; that our senses were limited, our intellect weak, and the course of man's life short. According to Democrates, truth lay buried

in the depths of the sea or in a well without a bottom. Such was the uncertainty that these philosophers have reasoned themselves into, respecting the nature of God or the Creator of all things. The immortality of the soul and the future state, the most important of all subjects of which barbarians always kept closely in touch with early tradition, showed they were not so grossly ignorant.

It might be well here to insert and adopt some of the words of Gibbon, one who has been recognized to be a great writer against the doctrine of revealed religion, to show his knowledge relative to discretion, which we should scarcely have expected from such a quarter. "Since therefore the most sublime efforts of philosophy can extend no further than feebly to point out the desire, the hope, or, at most, the probability of a future state, there is nothing to take the place of divine revelation that can ascertain the existence and describe the condition of the invisible country which is destined to receive the souls of men after the separation from the body." Probably one cause for the Greek and Roman philosophers not having a greater knowledge of the unseen world beyond this existence was that their religion did not teach anything that could come to man except privileges and happiness beyond this present life. Always in their prayers to their gods they ask for temporal happiness and blessings; Jupiter and Apollo being the greatest of these gods that they worshiped and asked favors from.

This statement in philosophy must be recognized as of great importance: "*Things entirely unknown can only be communicated to the mind of man by things already known.*". This axiom the writer regards as the basis of all revealed religion, and it explains many otherwise inexplicable in-

cidents in the communication from God to man. Therefore language, which God gave to man so that man could use it as well as symbols in representing the different objects and principles; so that God could intelligently convey Himself as the Creator and Preserver of all things to man, fully enabling him to accomplish that which will be in accordance with His Almighty Will. Also this enabled man, as has been shown, to communicate to others all the blessed revelations that come to him from his Creator or any of the heavenly messengers.

The fact that God comes to one nation and not to all at the same time has been a great stumbling-stone to many who are seeking light in the beyond. The world forgets that man must be taught by object-lessons as well as by revelation; thus when God came to His chosen people to manifest Himself to the world in a spiritual dispensation and in acting as their leader and general, as it were, teaching them by miracles and object-lessons through a period of triumphs most wonderfully accomplished for about four hundred years of his government as being the God of his armies, so as to make His name known throughout all the earth. It is further demonstrated beyond a question, shown in all history, that God, in order to convince man that it was He that made all things and established the hosts of this world, was of necessity to come to man in more ways than one and to proclaim Himself by many names, manifesting Himself in various ways and powers, so that man could comprehend and realize that He was their friend and benefactor and in the end He called Himself their Father, the Father of All. Then in this instance He establishes firmly in the mind of man the complete brotherhood of all people and of all nations on the earth, which is to teach tham and to show them that every man who sub-

mits his will to the will of the Father stands upon an equality before his Creator; also that they may under those circumstances be of one mind, and this mind be in full accord with the mind of their Creator.

Yet we find that man, when endowed with this great will-power, became arrogant and self-assuming in his nature, choosing rather to exercise this will in his own way, disregarding God's laws and commands, arraying himself in full rebelilon against his Creator. In so doing man fell from his high and first perfect state and was thus destroyed in both body and soul and became completely alienated from his Maker, plunging himself into the awful abyss of sin to such an extent that in doing the deeds of the law or performing them or attempting to perform them by himself, while in this carnal-minded, alienated condition, exercising his own self-willed way, he could not be saved. Thus man's Creator, seeing his awful condition and having sympathy for man and His love going out to him, He offered and did make a covenant with him for the purpose of bringing him back unto Him, for the purpose of reinstating him in his first high temporal condition when he was created, and at the same time enabling him to escape the awful destruction that awaited him. This covenant which God made with man was one of sacrifice and penitence, which required man to offer up to his Creator, and when fully complied with, carrying out the full surrender of man's will to the will of his Creator, would bring man into harmony with God and fully restore him to his first estate.

CHAPTER II.

The Prophecy of the Messiah.

The full completion of the covenant was first promised in the third chapter of Genesis, after showing with what great price we were to be purchased from our fallen condition. We must be careful to notice what sacrifice and work the Creator did in order to place man in a position where he would be in an attitude to comply with God's will, so that he (man) could inherit eternal life and eventually become like unto his Creator sufficient to remain in the company of Him and all the holy angels forever. This promise referred to is in Genesis, third chapter. God said: "I will put enmity between thee [sin] and the woman, and between thy seed [sin or disobedience of God's will, or violating His laws] and her seed [Jesus Christ, the Lord from Heaven]; it shall bruise thy head [sin], and thou shalt bruise his heel [forever tempting man to disobey God's will by adhering to the allurements and pleasures of this world, by submitting thy will to the prince of the air or the god of this world, instead of the will of the Creator]." The full accomplishment of this promise is foretold and revealed by God through man to man, using man in many instances as His agent, and by His angels and Himself speaking direct to man, and is portrayed and set forth in His holy Word by the holy prophets throughout the Word of God, from Genesis to Malachi. Mankind being in utter rebellion against God, disregarding His will and going off worshiping and reverencing beings or gods of man's own creation, to such an extent that

God in due time found that is was necessary for Him to destroy man from the face of the earth, leaving only a few of His chosen ones, by which He might be able to work out His plans for the protection and enabling of man and placing him in that high estate where He would be able to reclaim him and take man eventually unto Himself.

After God had destroyed man from the face of the earth except Noah and his family, man still persisted in ever going into idolatry and worshiping idols of his own creation, and God then instituted the covenant of sacrifice with Abraham, promising that He would in due time send a Messiah or Savior unto the people. Genesis 12:2-3: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Then the priest of the most high God and king of Salem blessed Abraham. Genesis 14:18-19: "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Here is where God is making His covenant and sacrifice with man with a promise of a better covenant in God's due time. In the making of this covenant and sacrifice for the recovery of man from the idolatrous and dreadful sinful condition that all mankind have been plunged into by not submitting man's will to God's will, which must be made the condition that will make man ultimately the same pure and perfect being as when created and placed in the Garden of Eden, the covenant of sacrifice and mode of worship is intended to make man desist from this idol-worship, and become

humbly living, faith-believing, and an obedient child of the Creator.

In order for man to attain to the perfection necessary to meet the requirements and state of being which will bring to man that purity of life so that his Creator will confer upon him the great blessing of eternal life, man must become born of the Spirit and become spiritually minded, instead of being carnally minded, and must become humble, with a contrite, loving, self-sacrificing, unselfish, and forgiving nature, believing God in all things, submitting his will to God's will in all things, and ever seeking His favor in a humble, loving manner, loving God above all else with all his might and with all his soul, ever looking to Him in a faithful and trusting spirit for His mercies, doubting nothing as against His Creator. This kind of service and faith and submission, God says, is man's reasonable service to Him, as well as one necessary to redeem man from his condition that God found him in after falling from his first estate. In the instructing of Abraham in Genesis 15:9 we find the covenant and commandment of the promise and sacrifice to redeem man by a loving Savior in due time. God said unto Abraham: "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." And that day God made a covenant with Abraham foretelling him the blessings that should come to him. (Gen. 15:18, also Ps. 105:9.) The act of Abraham sacrificing Isaac shows without question the clear promise of the Messiah or Savior. Genesis 22:15-18: "And the angel [God] of the Lord called unto Abraham out of Heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in

blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Then we find again that God most graciously made the promise of the Messiah through Jacob. Genesis 28:14: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Then referring again to Genesis 49:10, we find here in the Scriptures: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." It is shown again that Jesus Christ is mentioned as communicating with Moses. Exodus 3:14: "And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

In the sixteenth chapter of Leviticus it is set out how the high priest offers up sacrifices for the people. This strikingly illustrates Jesus Christ's passion and sacrifice for the world in His crucifixion, death, and resurrection. The reasons that the blood offering is made as a symbol for the atonement for sins are fully explained in Leviticus 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This is where you find that when Jesus Christ shed His blood for the atonement of the sins of all men who submitted their wills to God's will in adhering to His commandments and teachings, with faith believing, everlasting life is promised. We

find the Savior promised also in Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." God promises a prophet like unto Himself, which is set out and foretold in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Here is shown the positive truth of the divinity of our Lord Jesus Christ. Also that Jesus Christ, our Savior and Redeemer, is equal with the great God of Heaven, who made all things. Exodus 12:21-22: "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning." In doing this they were protected from the destroyers and the Children of Israel were commanded to do this as an ordinance forever. This Passover is instituted as a beautiful type of the sacrifice to be made by the Messiah or Lord Jesus Christ, so that men might be reclaimed and Adam's sin blotted out forever from his life.

Abraham was promised by the Lord that all mankind should be blessed through the birth of his son Isaac. In Psalm 2:12 instructions are given as to the promise of a Redeemer, and to the world is told how to treat the Son when He comes. His promise is set forth in Psalm 16:10-11: "For thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life:

in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Psalm 18:50: "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore." Psalm 21:4-5: "He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honor and majesty hast thou laid upon him." Psalm 22:13-18: "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Psalm 22:29-31: "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Psalm 27:12: "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." Psalm 30:5: "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." Psalm 41:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psalm 45:6-7: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a

right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Psalm 49:9, 15: "That he should still live for ever, and not see corruption. . . . . But God will redeem my soul from the power of the grave: for he shall receive me." Psalm 68:20: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Psalm 69:20-21: "Reproach hath broken mine heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." The seventy-second chapter shows vividly, in David's prayer for his son Solomon, the type of Jesus Christ at His coming. Psalm 109:3-5, 25: "They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. . . . . I became also a reproach unto them: when they looked upon me they shaked their heads." Psalm 110:1, 4: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . . The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Psalm 118:19-23: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doings; it is marvelous in our eyes."

The prophet Isaiah probably more beautifully illustrates and foretells the coming of our Lord and His saving and redemptive powers more clearly than any other prophet of the Old Testament, and almost conclusively shows how He will establish His kingdom of righteousness in the world by bringing the spiritual gift to be within the breasts of the sons of man. Isaiah 2:2-3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 7: 14: "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 8:8: "And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Isaiah 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 11:1-5: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest

upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, ... and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isaiah 25:8-9: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 35:4-6: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 40:3-5, 9-11: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revelaed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. .

O Zion, that bringest good tidings, get

thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Isaiah 42: 1-4, 16: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. . . . And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 59:21: Here it is shown that this covenant that God promised to the Children of Israel should be an everlasting covenant, so that there is no expectation of any other covenant from God's command, for it is here said by the prophet: "As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isaiah 53: "Who hath believed our report? and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root

out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors;

and he bare the sin of many, and made intercession for the transgressors."

Jeremiah 23:5-7: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt." Jeremiah 31:29-34: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Ezekiel 17:22-24: "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and

will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Daniel 7:13-14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Hosea 6:1-3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Micah 5:2-4: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children

of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth."

Zechariah 3:8-9: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 11:11-13: "And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zechariah 12:10: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zechariah 13:5-7: "But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thy hands? Then he

shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

Malachi 3:1-3: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:16-17: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

CHAPTER III.

The New Covenant.

The old Covenant was a constitution of law; the second or Christian covenant was a constitution of love and favor—the sacrifice of the atonement for their sins by the High Priest, which was brought upon the people by the fall of Adam and Eve in failing to submit their

wills in performing the commandments of their Creator. This manner of service was instituted by God in His first covenant as an atoning sacrifice, which God required of the Children of Israel in order that they might receive His favor, and we will here set out the mode in which sacrifice was offered, as shown in Leviticus 16: 14-22: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat,

and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

The Lord Jesus Christ, in His crucifixion and sacrifice and the spilling of His blood, taking upon Him all the sins of the world, took the place of the sacrifice mentioned in the covenant of sacrifice forever, and at the same time conquered death and gloriously ascended back to Heaven, and is there sitting at the right hand of the Father, to judge the world as well as to act as our high priest, pleading for our cause through His own merit, and not ours, that we may be washed and purified from all our iniquities. He assumed the position of our high priest to ever act in the order of the high priest who was called Melchizedek, who was king of Salem and high priest of God at the same time. The first covenant and sacrifice for sin to wipe out Adam's transgression was first instituted for man's redemption and purification about 1490 years before the new covenant, which was promised with the coming of the Messiah, who would by His sacrifice entirely blot out that sin incurred by reason of the fall of Adam, and each shall be charged and be responsible for his own sins only. The new covenant was made with the house of Israel and the house of Judah for three reasons: that the old covenant was found insufficient because man persisted in his refusing to submit his will to God's will; it was shown that by the deeds of the law no flesh could be saved, and that this old covenant was fully used in bringing the Children of Israel from bondage out of Egypt into the Holy Land.

Although God in so doing this favor unto them, as He said, was an husband unto them, yet they willfully and persistently departed from His commands and directions and were forever breaking His laws at their own pleasure. During the time that God was taking the Children of Israel from bondage out of Egypt, He treated them and taught them an object-lesson as a teacher and schoolmaster, and as oft as they refused his admonitions and disobeyed His laws calamity, misfortune, and death overtook them, but in all cases wherein they adhered and lived up to God's commands great blessings, joy, comfort, and prosperity attended them. And God performed many miracles before them as object-lessons, so they would become thoroughly convinced that He was their God of salvation and the One whom they should worship and adore. But, notwithstanding this fact, they departed from Him and persistently followed their own practice of idol-worship, worshiping their own creations, objects which they produced from exercising their own will. The sin of idol-worship was the great sin which God's people fell into and persistently followed, prior to the time of their delivery into the Land of Promise. The new covenant was to be of such a nature that God's laws would be put within the inward parts and be written in the hearts of the whole people of every nation on the earth. And Jehovah promises to be their God, and they are to be His people, provided they will submit their wills to His will, and believe on His Son, which He was to send to them. Their iniquities shall all be forever blotted out and He will remember them against them no more forever.

We may notice that the first covenant carried with it certain sacrifices and ordinances that were to be performed for the people in making propitiation for their

sins. They erected a tabernacle, within which they placed a candlestick, the table, and the shew-bread, and they called this the sanctuary; after passing the second vail, you then come into the tabernacle, and this is called the place of the Holiest of All. This place is where the golden censer and the ark of the covenant that is overlaid with pure gold all around and about, wherein was placed the golden pot which was the receptacle for the manna and Aaron's rod that budded, with the tables of the covenant, and over it the cherubim of glory showing the mercy seat, which was the covering or lid of the ark of the covenant or holy chest wherein was placed all the tables of all the laws, and over which the cherubim were placed and the Shekinah rested, and from which God spake mercifully to His people. The priests always went into the first tabernacle, accomplishing the service of God, but into the second went the great high priest alone once every year; not, however, without blood, which the priest offered for himself and also for the sins of the whole people. The Holy Ghost this signifying that the way into the Holiest of Holies was not yet made manifest, while as the first tabernacle was yet standing, which was a type, for the present time, in which were offered both gifts and sacrifices, that could not make him who did the sacrificing perfect within his conscience, which stood only in meats and drinks with divers washings and baptisms, with carnal ordinances imposed on them until the time of reformation; but when Jesus Christ became a high priest, as you have seen, of good tidings and great joy of things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of the kind of building; neither by the blood of goats and calves, but by the precious blood of the Lord Jesus Christ, he entered in

once into the Holy Place, having obtained eternal redemption for us from the sins of the fall; for if the blood of the bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Jesus Christ, who through the Eternal Spirit offered Himself without spot or blemish to God the Father, purge your conscience from dead works to serve the living God? And for this cause Jesus Christ is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant or testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. No testament can be enforced until after the death of the testator; for while the testator lives there can not be any force in the testament. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament which God hath enjoined unto you." Moreover he sprinkled with the blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there can be no renission of sin. It was therefore necessary that the patterns of the heavenly things must themselves be purified with better sacrifices than those of earth. For Jesus Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth

into the Holy Place every year with blood of others; for then must He often have been crucified and suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Jesus Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

Looking over the many prophecies of the coming of the Savior and Messiah and connecting them together fully shows and conclusively proves such a state of facts and conditions relative to the appearing of the Savior at the time when He did come as must certainly remove every vestige of doubt from the mind of the skeptic, so that he must admit that the coming of the Messiah was fully understood and the time so clearly predicted that the world and every nation on the face of the earth with their most learned men and women were expecting and looking for Him. This knowledge penetrated into all the heathen nations, and the Roman Empire especially. With all its learning and its fixed mode of worship in that of worshiping the heathen gods, this was stirred to its utmost foundation, fearing that this new king and prophet would overpower it and become its ruler, as well as the ruler of all the earth; and this information and belief was so strong among the people that many aspiring and ambitious women of those nations predicted and proclaimed that they would be the mother of this new king and prophet. It was further well established that the mother of the king or Messiah which was promised should be a virgin.

Some of the foremost prominent and signalized personages were to be the king or Messiah's progenitors.

Among them were Shem, who first was brought out. He was the son of Noah. Blessed be the Lord God of Shem. And soon the family of Shem branches out into numerous families, each of which forms a powerful nation. Then we find another one particularized, which is Abraham, and the God of Shem becomes the God of Abraham, and in the seed of Abraham the blessing is now promised, and Abraham has several sons, one by Hagar and some by Keturah and one by Sarah. Now there is to be a selecting out of the favored one, and we find it is said, "In Isaac shall thy seed be called," which calls the world to this branch of Abraham's descendants. Then again we find that Isaac has two sons. There is another choosing, which shows it was done out of the ordinary, because the blessings were conferred usually upon the older son; but here the elder shall serve the younger, which gave the power upon the younger, Jacob. Here we find twelve sons; upon which of these shall fall the line of favor of giving a Messiah to the world? "The sceptre shall not depart from Judah" was a law given from among her descendants till Shiloh come, and to him shall all nations come. Then Jacob becomes a numerous tribe, and there must be another limitation. So David then, the son of Jesse, becomes king of Israel, and David's son is to become David's Lord, and David sings songs in great numbers concerning His coming and Him, which clearly set forth His history as though written after the root and offspring of David had felt all the truths of the redemption of mankind. We still go on, and find that Isaiah shows that the Messiah's mother is to be a virgin of the family of David, and the child's name shall be Immanuel (which is, "God with us"). This prophecy that the mother of the Messiah should be a virgin was foretold about seven hundred and fifty

years before the birth of our Lord and Savior, Jesus Christ.

Then the time when the birth of Jesus should take place was so accurately stated and the place so described that all the priests and scribes in and about the city of Jerusalem could tell where the place was without any difficulty, and that men from the different nations of the East could start without each other's knowledge of one another's intentions and go right to the place of His birth. "Thou, O Bethlehem, art not the least among the cities of Judah; for out of thee shall come a Governor that shall rule my people Israel." In regard to the time and place of the birth of our Lord Jesus Christ, we will further show some of the more prominent facts. The Savior was to come before the second temple was destroyed, and was to appear in the second temple, and was to be in Judah before she ceased to have a governor or the governor would come out of the tribe of Judah, and the Roman emperors were to be in their greatest glory at His coming. He was to come within a definite number of years, and the end to be the time given to rebuild the new temple. When the second temple was built, it was so inferior in its construction to the first that the old men who saw the first temple wept when they looked upon the second temple. To console them, they were told that the glory of the second temple would far exceed the first temple, as is shown in Haggai 2:7: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Also we will let Malachi give reasons why the second temple shall be more glorious than the first: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the

messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

The first temple was destroyed by Nebuchadnezzar on the tenth day of August, 583 B. C. This is exactly the date as shown by Josephus in his history of the time and coming of Jesus Christ's birth. This temple was set afire by Nebuzaredon, the general of the Babylonian army, just four hundred and seventy years, six months, and ten days after it was built by King Solomon, according to the statement in the history of the Jews by Josephus. The second temple was built about five hundred years before the birth of the Lord Jesus Christ. This temple and the city of Jerusalem, with almost all its inhabitants, were completely destroyed by Titus, the Roman general, and his army. This destruction was graphically and definitely foretold by the Lord Jesus Christ some forty years before, when He stood before Jerusalem, with the tears coursing down His divine and human cheeks, and proclaimed: "O Jerusalem, Jerusalem, who stonest the prophets! thy house hath become desolate; how often would I have gathered thee under my wing as a hen gathereth her brood, but ye would not." At the same time He foretold what great destruction and suffering would come to its inhabitants and that there would not be one stone left upon another of God's magnificent temple that they had erected to worship Him; that there would be weeping and wailing, and no one to succor them; that this calamity would come to them soon; that the generation of men that then existed would not pass away until those things would come to pass, which was shown by His stating that there should be some among them that would witness this overthrow.

Josephus in his History of the Jews gives a good

account of the fulfillment of this prophecy of our Lord, and many other writers in profane history refer to this, acknowledging it as a full and correct account of all the calamities and destruction that took place at the time the Romans destroyed their city. One writer sets out that Titus with eighty thousand Roman warriors besieged the city about April, A. D. 70, pitching his camp on Scopus to the north of the city. Besides the twenty-four hundred trained Jewish warriors who defended the great walls, the city was thronged with an indescribable number of persons who had gathered there to attend the Passover and also of fugitives from other parts of Judah. Feats of the greatest courage and valor took place and were performed on both sides, and the skill of the besiegers was often checked by the almost unseen fury of the besieged. Fanatically relying on the visible manifestations of Jehovah to assist them, when they had departed and wandered away from His fostering care and willfully and infamously violated all His laws, the zealots rejected with insult every effort of terms offered for surrender. At last Titus drew a line of circumvention around the doomed city and began to crucify all the deserters who fled to him. The horrors of the famine which then fell on the besieged are among the most horrible ever shown in all human literature. The corpses bred pestilence; whole houses were filled with unburied families of the dead; mothers slew and devoured their own children; hunger, rage, and disaster seized the city; it became a cage of furious, mad men and women; a city of complete desolation and of howling wild beasts and of cannibals whose conduct was too horrible to fully relate. For the first time for five centuries, on July 17, A. D. 70, the daily sacrifices at the temple ceased, for the want of priests to offer them; disease

and slaughter ruthlessly accomplished their work at last, amid shrieks and flames and suicide and massacre. The temple was taken and reduced to ashes; the great altar of sacrifice was heaped with the slain; the courts of the temple swam deep in their blood; six thousand miserable women and children sank with wild cries of terror amid the blazing ruins of the cloisters. Romans ordered the insignia of their legends on the place where the Holiest had stood. Josephus states in his history that it was Titus's earnest desire to save and preserve the great temple, but his commands to his soldiers were utterly disregarded in the fury of the great slaughter.

Historians have repeatedly stated that this most extraordinary destruction of Jerusalem and the Jews was done with a view to stamping out the Christian religion, and that Titus thought that if he should destroy the Jews, he would be stamping out the fountain-head from which this Christianity emanated, and the whole fanatical superstition, as they styled it, would be forever stamped out, root and branch, and the country would ultimately be completely rid of what was doing more to overthrow the Roman government than anything that existed at that time; for at that time the Apostles of the Lord Jesus Christ were overrunning the Roman provinces in carrying Christ's doctrine and religion as instructed by Him to carry the Christian religion to the Gentiles and the heathen of the earth. Of all the prisoners taken, the young of both sexes were taken and sold as slaves to work in various places where drudgery was required by the different people who purchased them, and the old were sold to be put to the torture in various ways, most of whom at that time were put into the arena as gladiators to fight with wild beasts.

Josephus puts the number of captives at 9,700, and

the number of those that perished during the siege at 1,100,000; the total destruction during the entire war was placed at 1,337,490; the prisoners that were taken were placed at 101,700; and these amounts do not include the small skirmishes that took place in that little country. So you see that by looking over the whole situation you can imagine how completely desolate that little country was, when you realize that from Dan to Beersheba is only about 185 miles, with an average width of about 60 miles. Jerusalem was so well fortified and protected by its massive walls that Titus, when he looked upon the spot where it stood in its great magnificence and saw not one stone left upon another and all the magnificent and natural trees cleared off from its site and swept away, was heard to exclaim that he saw his victory in the hands of God. This is related by Josephus; and from that time all the Jews, on viewing the place where the great and magnificent city and temple stood, were heard to exclaim, "Zion is a wilderness, Jerusalem a desolation! Our old and beautiful temple, where our fathers praised [as they supposed, their great Creator; but their praises were an abomination to Him, because of their refusing to submit their wills to His], and all our pleasant things are laid waste!"

This great tragedy, no doubt, was the greatest and most eventful evolution in all of God's religious dispensations, and Jesus Christ described it as near at hand. Many of the theologians of our Scriptures have interpreted the prophecy of Jesus Christ of this awful event to be His second coming, yet not to be connected with the time of the Millennium. Had the Jews not forgot to live close to their God and hearken unto the voice of Him who brought them up out of Egypt, and given an attentive ear to the prophets, and received

their God when He came to them, and accepted the new dispensation and discarded the old covenant, which was one of the constitutions of law, and adopted the new covenant, which was one of grace and favor, no doubt the Lord would have passed over their great destruction of the Holy City. In reviewing the many prophetic foretellings of the coming of the Lord Jesus Christ, the writer has refrained from making mention of many statements by holy prophets of what the new dispensation of love and mercy was promised. God's labors in bringing the old covenant were brought to the Children of Israel as a lion of the tribe of Judah, and the new and everlasting covenant was to be the Good Shepherd of His sheep, Who would lead them by a tender and loving hand, provided they would receive Him and submit their wills unto Him and His will.

CHAPTER IV.

Fulfillment of the Prophecies of the Messiah.

Now, coming more directly to the appearance and coming of the Lord Jesus Christ among men as the God-man and His birth, we will give a full account of His birth, and the statement which we shall record herein is without doubt substantially correct in all its details. Profane history is fully in accord with the statements which come to us from the sacred history and the friends of the Lord Jesus. The pagan world as well as the Gentile race was well informed at the time that the Savior was to be born, and this knowledge that they possessed was received and recognized by the most learned of all the nations of the earth; for it is recorded in sacred history about the Wise Men visiting the place only by the

aid of the prophecies and foretelling the time when and where He should appear. This all came to their notice, as admitted and recorded by the most learned Roman scholars. Many of the learned people of the different nations of the earth were looking for the appearance upon the earth of some great personage or ruler, who, as they thought, would control and dominate throughout all the ends of the earth, and his ruling power would be carried on forever, and history clearly shows that all the people looked for a temporal king; for they had not the conception at that time of a spiritual king or Savior, as the spiritual kingdom upon the earth had not yet come to man. It was the Lord Jesus Christ who brought the Holy Spirit to mankind. You will notice where St. Paul asked the Ephesians if they had been baptized with the Holy Spirit, and they replied that they did not know that there was any such thing as a Holy Spirit.

The last prophet of the Old Testament revealed and declared himself to the world as a Jew, being the great prophet of St. John the Baptist, who hailed himself as a forerunner of good tidings and the coming of the Messiah being close at hand. St. John the Baptist was born most probably at Hebron, about B. C. 5, and was beheaded at the end of A. D. 28. The main particulars of his life and work, and most fully relied upon by the world, are contained in the writings of St. Luke. His birth and office were foretold by the Angel Gabriel to his father as he was burning incense in the temple at Jerusalem, and it is reported that when Zacharias asked for some proof or sign of the truth of the prophecy, his tongue was sealed, and he did not recover his speech until after the birth of the child. St. John abode in the wilderness or desert until a short time before the Messiahship of Jesus Christ commenced; then he ap-

peared, clothed in camel's hair and with a leathern girdle around his loins, as a prophet, in and around the Dead Sea, exhorting the people to repentance and claiming the near approach of the Messiah. Those who believed he baptized with water in the river Jordan, announcing at the same time the coming of a mightier one than he, who would baptize with the Holy Ghost and with fire. He recognized the Messiah in Jesus Christ, Who presented Himself to John for baptism, and he publicly acknowledged Him as being the Lamb of God, that taketh away the sins of the world. There is nothing to show what relations existed between the Savior and St. John relative to any Christian duties, but those that were brought into the faith after St. John's death lived and worshiped God in a sect known unto this day as the Christians of St. John. On account of his censure of the marriage of Herod Antipas with his sister-in-law Herodias, St. John was imprisoned in the castle of Machærus, and there was where he was beheaded by the order of Herod. His death and birth are commemorated by the Catholic Church and the Templars of St. John on June 24th and August 29th, and he is held in special favor by the Masons as a great architect (as a planner and builder of that house not made with hands, eternal in the heavens as the abode of man).

It is mentioned that Jesus Christ met St. John about half way between Jericho and the river Jordan, and then and there asked him to go to the river and baptize Him, the Savior. St. John hesitated to do so for the reason of his feeling his unworthiness to baptize the Lord of Heaven; but Jesus Christ said: "Suffer it to be so now, that all the law may be fulfilled." John further said to the Savior: "I have need to be baptized of thee, and comest thou to me?" Jesus answered and said unto

him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then John baptized the Lord, and when Jesus ascended up out of the water or went straightway up out of the water, the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him, and there came a voice from Heaven saying: "This is my beloved Son, in whom I am well pleased."

St. John the Baptist was one of the greatest characters and men in all history, and without question one of the most devout followers of his Creator and God. And his God gave to him the greatest privilege of any other of his creations of men in conferring upon him the privilege of representing the fulfillment of the great prophecy of the coming of the Lord Jesus Christ, and when the Lord was to be fully commissioned with His Messiahship, John was chosen to assist Him in preparing for that work, which was to take away the sins of the whole world. Jesus Christ said of him that a greater man than St. John the Baptist was never born of woman, and all writers have ever accorded to St. John the highest type of manhood. Here is what Josephus says of him in his history: "The Jews thought the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against St. John that was called 'The Baptist'; for Herod slew him WHO WAS A GOOD MAN, and commanded the Jews to exercise virtue both as to righteousness towards one another and purity towards God, and in so doing come to baptism; for the washing would be acceptable to Him if they made use of it, not in the order to the putting away of some sins, but for the purification of the body, assuming that the soul was thoroughly purged and purified by righteousness. Now when many others came in crowds about

him (for they were greatly moved by hearing his words), Herod, who feared John's great influence over the people might give him the power to raise a rebellion (for the people were ready to do anything that John desired of them), and further hated St. John for his opposition against him in his marriage, thought it best to put him to death, and then he would prevent any mischief he might cause, and not be the means of causing Herod to repent when it was too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, as has been said, to Machærus, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod and as a mark of God's displeasure against him."

The prophecies hereinbefore set out are only a few of the multitude of the prophecies in God's Word, made by God's chosen apostles, that our Savior would come when He did come; but it would seem that there has been certainly sufficient set out and shown to convince the most skeptical unbeliever that God did bring to His chosen people the full knowledge that the Messiah and Savior and Redeemer would come to them and save them from their sins, and blot out forever the original sin which was upon them by the fall of their first parents. Therefore the only thing that can be consistently considered is, Are these prophecies genuine, or were they founded on a fraudulent and false basis, for the purpose of misleading the Children of Israel, so that they might be easily governed and controlled, and inserted in this Bible by their leader? If you will make a careful examination of all the prophecies, and study how they were presented and the manner in which they were presented to the people, and the condition of the people as to their existence at the time the prophecies were made,

and the necessity of their having this great Savior, and what He was and would do for them when He came unto them, it would seem that you must conclude that all the prophecies must be genuine and emanated from Divinity itself. The question as to whether these prophecies were made at the time when they were made, and placed in the Bible by Moses just as they are to-day, is of vital moment to all the followers of the Christian religion. However, there can be scarcely a doubt but what this Bible was compiled and written by the very ones that it is purported to have been written by, and that they were directed and inspired of and from the Lord God of the Bible, and that they were placed in book form and kept and looked upon as divine revelation ever since the time of Moses, at least by the Children of Israel. The further proof that they come down to us in a perfect state is that the Children of Israel, or Jews, as they are commonly called, kept this Bible secretly preserved in their Jewish Sanhedrim, and in the place of the Most Holy or Holiest of Holies, where the high priest entered once every year to offer up sacrifice for himself and for the people. The further fact of there being no possible chance for any one to interpolate or change the Old Testament or Holy Bible is that after Jesus Christ made His appearance upon the earth and started the Christian religion, which was the new dispensation, the Jews not receiving Him as their Savior, putting Him to death as a criminal, besides making every possible effort that they could to stamp out and bring into discredit the people or sect of Christians who followed after the doctrine which He taught, and fearing that they might in some way attempt to change the Old Testament or the Bible of their religion, so as to more plainly show that Jesus was the Christ, or to do

anything else in any way to assist them in establishing the new faith as against the faith of the Jews, the Jews took their Bible and numbered every syllable and letter throughout the whole Bible, so that it was impossible for any change in any manner whatever to have been made with reference to it.

Taking this into consideration, and all well knowing with what tenacity and jealousy the Jewish people have adhered to their religion and ignored the doctrine of Jesus Christ and His followers, no reasonable person can possibly urge with any degree of plausibility or sincerity that there was any chance for these prophecies to ever have been changed in any manner whatever, and it would seem that this question ought to be forever settled in the minds of everyone, and that they would take all of these prophecies as truths. The prophetic books in the Bible are only sixteen in number, and so far as they are concerned, as well as all the other books in the Old Testament, as to their genuineness and truthfulness, the silent history of the ages has spoken volumes as to their authenticity and genuineness, as well as accurateness at this day; for every monument and tablet of stone that has ever been found and dug up out of the earth, which has had an inscription upon it referring to the history of the peoples at the time when it was inscribed thereon, fully corroborates and agrees in every particular with the Bible. This has been a great benefit to the world and to humanity, in removing from their minds any doubt that may have arisen by reason of reading things which were purported to have taken place back in the ancient times; for it is so easy often for men and women to voluntarily raise a question in their mind, especially in these days, as to the truth of anything that has taken place many centuries before, which will, if

cherished, have a tendency to make them skeptical relative to God's Word, which it is very important that they should fully believe, as their eternal life is dependent upon that faith. Further, it assists them and aids them in having full faith in the Messiah, Who came to redeem them from their sins, as prophesied and shown therein, that Jesus Christ, as proclaimed in these prophecies, was born almost exactly in accordance with their prediction.

However, the exact date, especially the month, can not be positively arrived at; yet we have sufficient evidence to show that He was no doubt born at or about January, running to March, B. C. 4, and died upon the cross on Friday, the day before the Passover, A. D. 29, being at least thirty-three years old, and that His Messianic ministry commenced A. D. 30 and lasted some three years and some months. The most certain date is arrived at by the fact that the Savior was born before the death of Herod the Great; the date of that event is known with absolute certainty. Josephus tells in his History of the Jews that he died thirty-seven years after he had been declared king by the Romans, and this time is absolutely fixed at A. U. C. 714; and therefore, since Josephus always reckons his years from Nison to Nison, and this was the first month of the legal Jewish year and commenced with Nison (or April) and ended with Nison (or April), Herod must have died between Nison A. U. C. 750 and Nison A. U. C. 751, which is between B. C. 4 and B. C. 3 of the Christian era. Josephus also states that on the night in which Herod commanded that Judas, Matthias, and abettors be burned there was an eclipse of the moon, which took place on the night of March 12, B. C. 4; and Herod was dead at least seven days before the Passover, which, by the taking of the

Jewish reckoning, came in that year on April 12th; but Jesus Christ must have been born forty days before the death of Herod. This shows that Jesus Christ could not have been born later than February, B. C. 4, which must have been from the 15th to the latter part of that month, or during the latter part of the month of February; for it is shown that the angel appeared at night to the shepherds while in their fields and proclaimed to them tidings of great joy, that "this day, in the city of David, there will be born unto you a Savior," and it is well known that the shepherds do not appear in the fields with their flocks until about the middle of February. There is one more time fixed which we may consider worthy of notice as a probable time of His birth; this is related by the prophet St. Luke, who fixes all dates of His birth by the dates fixed by the preachings of St. John the Baptist in the fifteenth year of Tiberius, and that when Jesus Christ began His Messianic ministry, the Savior was about thirty years old (Luke 3:23); the fifteenth year of Tiberius being dated from the date of August 19, A. U. C. 767. Then Jesus Christ was baptized A. U. C. 782, though, showing as we have that the Savior could not have been born later than February, A. U. C. 750, this would make the Lord Jesus Christ thirty-two years old when He began His Messianic ministry. There is therefore good reason to believe that St. Luke dates the year of the reign of Tiberius from his association with Augustus as joint emperor in A. U. C. 765, a method of reckoning which no doubt did exist and would be likely to be used in the Roman provinces. Jesus Christ would then begin His public Messianic teaching and ministry A. U. C. 780, which date agrees exactly with the only authentic date of the Savior's birth.

There is no chance to arrive at any probable date of the month or the week when the Savior was born. Joseph and Mary were going up to Bethlehem to be taxed in compliance with the decree of Augustus, and because Joseph was of the house and lineage of David. At that time there were great numbers of pilgrims in and about the village, and there was no place in the inn and they lodged in the stable, and the Babe of Bethlehem was laid in the manger. The birth and the Messianic dignity were told by the angels, and at night all the inhabitants rushed into the little unimportant village to view the newborn Savior and to greet Him as their Lord. After thirty-three days, they took Him to the temple in Jerusalem. It was then that the great and good aged Simeon took the child in his arms and blessed God for sparing his life so that he had lived to the time when he could witness and see the Savior. No doubt before Joseph and Mary departed from Bethlehem the three Wise Men (or Magi; as recorded in ecclesiastical tradition, three kings) came from the east, guided by the Star of Bethlehem, and fell down before the young child and worshiped Him and presented to Him gifts of gold, frankincense, and myrrh. They take the news to Herod, for Herod was afraid he would lose his throne if the Messiah were acknowledged. The Wise Men, by the direction of divine power, did not give the desired news to Herod, returning on another road to their home. The parents of Jesus, being warned in a dream or a vision by the angel of the Lord, took the young child and escaped with Him to Egypt. Then it was that Herod ordered all the male children in and around that were two years old or under should be put to death, and his orders were carried out and the slaughter of the infants took place. After the death of Herod, which

took place (according to the record of Josephus, given, no doubt, within a year) B. C. 3, Joseph and Mary returned with the child Jesus to their former home in Nazareth.

There is no historical statement given of the Savior during his minority, except that related by St. Luke, wherein he states that the child waxed strong in spirit, was filled with wisdom, and the grace of God was upon Him. And it is further related that at the age of twelve years his parents took Him with them to the city of Jerusalem to the feast of the Passover. As they returned the Savior tarried behind without their knowledge. On retracing their journey to search for Him, and after they sought Him three days, He was found in the temple at Jerusalem, sitting in the midst of the doctors, hearing them and asking them profound questions that astonished them by His wisdom and the profound manner of understanding with which He answered their questions. His parents took Him and He returned with them to Nazareth, and He was ever after subject to them until He took up the mission for which He came to earth, which was to save the world from its sins and open up the way of eternal life for mankind. This was the good tidings conveyed to man on His arrival. At His birth there was great joy in Heaven among all the angels, they exclaiming, "Peace on earth and good-will to men!"

Some infidel writers, who have attempted to discredit the Lord's coming to earth as a God, have made statements without any authority whatever, that when the Savior was taken to Egypt to avoid the destruction of Herod, He remained there and was very highly educated in letters as well as the Egyptian arts and magic, and then, on attaining His perfect manhood, came over into

Palestine and passed Himself off for a God. This is a most flagrant and unwarrantable statement, for all history, both profane and sacred, has always admitted Him to be a citizen of Nazareth, and He is called by His most bitter enemies as well as His friends "The Man and Lord of Nazareth," and in many references writers all down the different centuries have spoken of Him as "The Nazarene," and without question he was a citizen of that country, as it is shown that the people of that country were well acquainted with Him, and His familiarity with that country shows that He was an inhabitant of that place for a considerable time at least. Tradition now speaks in the loudest terms of those places with which Jesus Christ seemed to be perfectly familiar. Then there is no claim down in Egypt but what the Savior and His parents were there only a short time, and this is asserted to be a fact by those people, from tradition and from any and all history. Yet this is nothing; for men have attempted to find something that would bring discredit on Jesus Christ and His life, but have always utterly failed. But as time and ages go on He and His life grow brighter and brighter and more effective upon the earth among every nation and every people, and it is clearly shown that His kingdom and knowledge shall be forever and forever.

CHAPTER V.

The Prophecies of the Messiah Showing the Divine Side and the Human Side of Jesus Christ.

In the Old Testament the term "the Messiah," or "the Anointed," is used of the many agents of God:

of the high priest (Lev. 4:3), of prophets (Ps. 105:15), of Cyrus, the foreign deliverer whom God raised up for His people (Isa. 45:1); but it is not kept for God's kingdom (I. Sam. 24:6), or expected (Dan. 9:25). So in Jewish theology it became the technical term of King and Captain of their salvation, whom the prophets have foretold. The Messiah in the first instance alluded to this King, but as this King is to bring to them everlasting dominion and happiness, they all thought the Old Testament prophetic statements alluded to Jesus Christ. This Jesus Christ asserted and claimed, and also all the Apostles. It is not necessary to enumerate how often Jesus Christ stated that the Old Testament testified of Him and His coming and the works that He would do. You will find that He says that Moses testified of Him, and then all along through the New Testament you will find statements bearing out this showing.

There are two lines of prophecy. They do not fully merge in the Old Testament, yet they do show Jesus, the Christ, the son of Mary, and yet fully show that Jesus Christ is the Son of God. Along one of these lines of prophecy is shown that the Messiah, the human deliverer, is the hero, the salvation of Israel, and the conquest of the world for righteousness, and to be turned over to God the Father of Jesus Christ, all depending upon this coming and victory; along the other line of prophecy it is God alone that the people are to look to for their salvation. These two conditions or prophecies are expressly shown to represent Jesus Christ in His dual capacity, the human and the divine, at the same time and in one and the same person. This condition or dual nature is not shown by different prophets, but is shown by the same prophets, and they plainly show His character in adjoining verses, and throughout all

the old Scriptures both of Jesus Christ's natures are most beautifully shown by the great prophet (Isa. 9:1, with 33:21-22).

The human deliverer early prophecies are shown right in the beginning of the human history, and at the same time first when God found that man would not submit his will to Him (God's will). Then it is shown that man is created pure in all things and in the image of God and after God's likeness, but having a will-power that God could or did not control, and then when law abounded man by his self-willed nature would not comply with these inexorable laws of his being, temporally nor spiritually. The result must be that soul and temporal death would both certainly follow, and God so informed man of these results, saying: "In the day in which thou violatest my law thou shalt surely die." Then at once there became enmity between the offspring of man against sin and all its results. Therefore God then promised a Deliverer, and said He would put the seed of the woman at enmity against all evil and its results. This offspring of the woman certainly at that time referred to and was a complete prophecy of the coming of the Lord Jesus Christ, Who represented the Righteous One, Who will put all enemies against man under Him (Gen. 3:15).

This is the starting-point of the great promise to man of the sure victory of mankind over sin and degradation from a human standpoint or from a spiritual, provided that man does not voluntarily array himself willfully with full knowledge against God's will, and adhere to the side of sin and its results rather than to choose goodness and happiness. This same promise was conferred upon Abraham and his seed many generations after it was made; namely, that these blessings should

come to all the nations of the earth (Gen. 12:1, 3). God chose these people and intended to use them in bringing the whole world to Himself, and when God called the Children of Israel out of Egypt, the prophet speaks of them as the Son of God (Hos. 11:1), which fully applies to the Lord Jesus Christ (Matt. 2:15). Again, where the Lord God, as predicted by Moses (Deut. 13:15), would raise up a prophet like unto God himself from "the midst of thee and of thy brethren," which reference was to the Christ who was to come.

The next prophecy placed was during the kingdom and was to be the seed of David and that his throne should last forever. They must have looked upon this king who would rule forever as more than a human king, and some of the Children of Israel did look for a spiritual king, but when the Savior came in such a humble and unpretentious manner, they did not recognize Him as their ideal Savior. David's last words (2 Sam. 23 and Ps. 2:45, 72:110) show that Israel had been taught and believed in God as a spirit and His spiritual promises being manifested in the Messiah, raised up upon earth as a spiritual adviser and Savior, but Israel brought these things to the forefront in unmistakable truth, splendor, and detail, which is shown in the Immanuel's birth (Isa. 7:10), and the prophecy of the Prince of the four names (Isa. 9:1-7). Isaiah does not show that this Immanuel is to immediately reign, for before His arrival to discretion His land is to be forsaken and desolated by Assyrians (Isa. 7:16-25). He himself was to be born to show His people purity. Milk and honey shall He eat, as the land is in a non-productive state and His people reduced to herding cattle. Isaiah presents this Messiah as a sufferer and servant of the people and Jesus Christ himself said, "I come among you

as one to serve." Also He is to suffer for the sin of others, and yet Isaiah asked the people to have hope and courage (Isa. 8:8). And at last at the darkest hour a generous light breaks forth upon the world (Isa. 9:1-2). And there He ceased. The Immanuel transformed from a sufferer to a conqueror (Isa. 9:6-7). Scholars admit the identity of the Immanuel with the Prince of Peace to whom are to be given the four names (Isa. 9:6): WONDERFUL, COUNSELLOR, GOD, HERO, FATHER EVERLASTING, PRINCE OF PEACE. In the second and ninth chapters He is represented as a great ruler; also His Davidic origin is described. In the fifth chapter are mentioned His endowment by the sevenfold spirit of God (verses 2-3); His just government (verses 4-5); the transformation of nature itself (verses 6-9); the gathering of God's dispersed people (verses 10-16). In the twenty-third chapter (verses 1, 3) a righteous ruler and a great human influence are set forth as the new and wonderful age; the Children of Israel were all the time looking and applying the meaning of this Deliverer to their then special earthly minds, and not to the making out of a great spiritual reform and opportunity for man to be redeemed from his spiritual fallen condition, and all this work was to be accomplished some seven hundred and twenty-five years later.

This prophecy of Isaiah relative to the Immanuel Matthew finds fulfilled in the birth of Jesus Christ of a virgin mother (Matt. 1:23). The angels' announcement to the shepherds no doubt alluded to the Immanuel and to the Davidic kingdom, that there shall be no end to His kingdom: "For unto you this day is born in the city of David a Savior, which is Christ the Lord." This announcement to the shepherds is plainly ringing out to the world the voice of Isaiah's prophecy of the

birth of the Prince of the four names alluded to. They are alluded to, and no doubt the same reference as made in Isaiah 9:6 is applied to Jesus Christ in the New Testament, though, in conformity with two of them, He is addressed as God (Heb. 1:8). And He is also called "Our Peace" (Eph. 2:14, Matt. 3:16, 17, and John 1: 32, 34). In the manner of the statement of the descent of the Holy Spirit on Jesus Christ at His baptism, it is shown in Isaiah 11:2 that where Paul in Acts 13:23 makes the statement that of this man's seed hath God according to His promise raised unto Israel a Savior, Jesus, he no doubt alludes to Isaiah 11:1. Also Paul in other portions of his epistle refers to Jesus Christ's birth being of the lineage of David, and you will find also in Proverbs 22:16 where Jesus Christ calls Himself the root and offspring of David (which is in reference, no doubt, to Isaiah 11:1), a shoot out of the root of Jesse.

We find later that Jesus was being prophesied for a new idea from the worldly Savior (Isa. 40:66). He was to prepare them and lead them into the right direction, in verse 3, of him that crieth in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God," the Lord. And again in verses 6 and 7, chapter 60, referring to the birth of the Lord Jesus Christ, it is frequently referred to as the King to come, who shall be God's servant and carry the gospel to the Gentiles and do other labors, and, as has been observed, the Savior says Himself that He came as one to serve and minister unto instead of being ministered to; also the nation of Israel is called the servant of Joshua, "His chosen." He is anointed and endowed with His spirit to be the teacher of His law and dispenser of His justice to the Gentiles. Chapters 51 and

52 undoubtedly allude to God's Son, and not to Israel, as some have attempted to interpret them; for the work of the servant of Joshua is much more spiritual, and He is a teacher and a prophet; His character is lowly; His methods gentle; a bruised reed shall He not break, and the smoking flax shall He not quench; He is to be the Conqueror of the Gentiles only in bringing to them the true light, and in doing this work He is to be rejected; He must suffer for the truth because of the sins of the world, giving His back to the smiters, His cheek to the tormentors, and His face to insult and spitting. He was wounded for our transgressions, bruised for our iniquities; with His stripes we are healed; like sheep we have all gone astray, and the Lord laid upon Him the iniquity of us all. This is all to have a real spiritual posterity and following. This is a different picture from the earlier prophecies, where they were describing the human side of our Lord Jesus Christ, and many of the Jews mentioned that there would be two Messiahs to come; but as God's plan opened up it was found that the Lord Jesus Christ filled completely all the prophecies that had been made pertaining to Him and His kingdom; that His sufferings only brought out His glory and the majesty of His being and powers which surpassed any description of any king. Isaiah 53:12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." As the writer has inferred, the fulfillment of all the prophecies are accomplished by the Lord Jesus Christ, the Son of God and equal to Him, the Father (Isa. 6:1).

The disciples used these words, "Himself bare our sickness," and you find it says, "Behold my servant, he shall not strive." He referred to Himself: "Behold, I am among you as one that served." In the very earliest

discourses and statements made by the Apostles they styled Him as "God's servant, Jesus"; "the Holy servant, Jesus." Stephen also called Him "the Righteous One" in an allusion to Isaiah 53:11. Philip plainly interprets Isaiah of Him (Acts 8:32).

It is in His suffering and death, more especially, that Jesus Christ fulfilled the prophecy of the servant. How great it is that Isaiah had, in chapters 50 and 53, seven hundred and twenty-seven years before, with very great exactness most beautifully prophesied and foretold the Savior's coming and rejection by men and by His own followers, and all the shame and indignities that would be shown Him, finally being led to the slaughter like a sheep that is dumb; showed his humility and self-sacrificing nature in His lifting the load of sin from off the whole world. His death sentence was decreed partly by the form of perverted law and by cruel tyranny; the death itself ignominious among felons. Again Jesus Christ set Himself in the same singularity of position over against the people, when He claimed Himself to be their servant. "I give myself and my life a ransom for many." "This is my body, broken for you." "This is my blood, shed for many, for the remission of sins." When John said, "Behold the Lamb of God bears the sins of the world," this undoubtedly refers to the passage of Scripture in Isaiah 53; and then we will find it again in Peter's first Epistle, which refers to the same chapter, wherein his reference is made to the Lord Jesus Christ: He is the lamb; a patient, silent sufferer; the righteous for the unrighteous. There was no sin in Him, and He suffered voluntarily for our iniquities, and by His stripes the people were all to be healed who believed upon Him and followed His teachings. When St. Paul wrote that Jesus Christ died for the sins of men, he no doubt had

in mind the fifty-third chapter of Isaiah. Zechariah 9:9 is a confirmation of the prophecy of Isaiah's "Prince of Peace"; for when the Savior came riding upon the foal of an ass, all the demonstrations made upon that occasion showed that He came as a prince, for a humble and peaceful purpose. It is shown by Matthew, however, that our Lord triumphantly entered into the city of Jerusalem (Matt. 21:4). Also Micah 5:1-5 describes Him as a Prince of peace and as the Good Shepherd, but adds that He will come out of Bethlehem, the city of David. This is also set out by Matthew 2:6 and in Ephesians 2:14. Then again we find it in Jeremiah, who is a prophet of the Lord in the fullest extent of the new covenant (Jer. 31:33); also referring to the one with Abraham and David (Jer. 33:56), and proclaiming the prominence of David's house (Jer. 33:17-21), which also speaks of an undivided Messiah. The name here given, "the Lord our righteousness," will be found, by comparing Jeremiah 23:6 and 33:16, to be the name not of the Messiah, but of the people. Ezekiel 35 shows that the evil spirit of the people is to be replaced by the Good Shepherd, the one shepherd (Ezek. 37:24). The name which Jesus Christ takes to Himself and God's servant David is to be a Prince in the midst of the people, and He is to be their Prince forever (Ezek. 37:25).

All throughout, the Psalms treat the Messiah much the same as the prophets with relation to His kingly nature and the offices which He will perform among the people (Ps. 2). Concerning the rage of the kings of the earth against the Lord and His Messiah, they call Him by divine decree "God's Son." This title, which was given to Him throughout the whole nation, at the same time conferring upon Him to be the ruler of a universal kingdom. In Acts 13:32 you will find the application

made by Paul, and no doubt this refers to the chapters quoted in Psalms, as also does his Epistle to the Hebrews (5:5). Psalm 3:20 is a prayer for the anointed Jehovah, which could refer to no other person than the Lord Jesus Christ. Also in Psalm 21 God confers upon Him His favor, and grants to Him power above all others. In Psalm 45 there is a message addressed to some king, who is to represent the divine and invisible King. In the great version of the Old Testament, it there takes the words as addressed to the Lord Jesus Christ as well as the Epistle to the Hebrews. Psalm 72 celebrates the righteousness and dominion, universal and eternal, of this king. Psalm 89:19-20 uses of Him Ezekiel's phrase, "David my servant." Psalm 110 describes the closeness of a king to God, who conquers for him; this being used by our blessed Lord Jesus Christ in His problem put to the Pharisees, and also applied to Jesus by St. Peter (Acts 2:34). In Psalm 110 you can observe that it ascribes to this king the office also of priest. This verse is used in Hebrews 5:5-6: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." The Psalms give to Jesus Christ the world-wide dominion coequal with God and His dominion, and declare that it shall be for ever and ever, also claiming that it will have the visible representative capacity of God himself upon the earth. In Daniel 7 is shown a full vision of the Lord Jesus Christ in His human capacity and also in His divine nature and power, showing that His divine kingdom shall and will be an everlasting kingdom, which shall not be destroyed, which makes Him coequal with God in government with the spiritual world.

These are some of the titles given to our blessed Lord Jesus Christ: The Messiah, Son of Man, the Son of God, Immanuel, God's Christ or Anointed, King, Prince, Seed or Son or Offshoot or Branch of David, Shepherd, Prophet, Priest Forever, Peace, Servant of God, Lamb of God, The Righteous One, whose work is to conquer the world for God the Father, and then reign in God's stead; being God's representative to the people in establishing righteousness, justice, peace, and happiness among the Children of Israel, the Gentiles, and the whole heathen world, provided they will come unto Him, and to suffer for God's truth as a witness, bearing their sins and wiping them out in His death.

Then again, in Psalm 16:10: "Thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption." (Acts 2:31.) And then again in Psalm 40:7-8: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." In which the verses in front of it are applied to Jesus Christ and His self-sacrifice. In the following showing you will find they refer to the Messiah as a divine Savior, as a ruler, and establish beyond question His divine nature, showing that our Redeemer came and was called our God; a loving Savior, which is in the Old Testament prophecies, showing the blessed future that was possible for man to attain to, provided he will submit his will to the will of his Savior and completely conform to His blessed and reasonable commandments; further showing that He will reign forever then as their God on earth, and you will find ascribed to Him the office of "the Lord our righteousness," and division of the day when God shall come to judgment in the clouds, smoke and fire and awful combustions, and uprisings among the people, showing great unrest (Joel 2:

2-3). This too, no doubt, is in reference to the coming of the time of the Millennium, and some Bible students claim to be able to figure out very definitely when this shall take place, although no doubt the best possible thing to do is to patiently wait upon the Lord and do His will until His coming. Isaiah shows beautiful pictures of His rule (Isa. 33:21-22), and the visible appearance of the Eternal at some great crisis in His people's history, as their Savior, as in Isaiah 63, where they show Him as being a treader of the wine-press, who was come up from treading the enemies of Israel, and their life blood stains His garments.

With these manifestations of God you can take many passages of the Old Testament and they will show God in the human form, for the purpose, no doubt, of making Him appear more vivid and real to the people, whom He is seeking to reclaim from idol worship and draw unto Himself, so that they will be made to adhere to His divine directions to them in that of letting the Lord lead them out of their wretched condition into one of heavenly bliss. God is portrayed as being a mighty man in war, and as being like a woman in travail (Isa. 13:8). We are also to see in these statements that God makes His people's salvation His own concern and effort, and that He will accomplish this in power and in pain and self-sacrifice. His people's sins and sorrows are not only set in the light of His countenance, but He bears them upon His heart. Isaiah 40:26 fully refers to this, and sustains God's full relation to man in a varied manner, showing the servants of God that through the tribulations and trials of His suffering people He sympathizes with them, and pleads with them to refrain from being against themselves, and asks them in the most tender and loving manner to be loyal to Him and to themselves,

and He is patient with them at all times, when they show a disposition to return unto Him and live. The Lord says that He is married to the backslider. II. Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and will heal their land," from its cursed condition. Hosea 4:16 "For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place."

Looking over and observing carefully all the foregoing references that are accorded to the Lord Jesus Christ the reader can not help but be fully convinced that Jesus in His own person shows Himself to be God himself in the flesh, as it is shown that He could sympathize with us as only a God could sympathize, and at the same time have the power to forgive us of our sins, as only a God could do, and then again to take the load of sin from the world upon Himself, suffering in a manner that no human being could suffer, and at the same time plead for our deliverance and forgiveness for our ignorance and willfulness in His rejection. Then again, when the Lord Jesus Christ rose from the dead, then it was that His disciples called Him "MY LORD AND MY GOD" and fully realized that He was the very God from Heaven, Who made all things. The history of their lives shows that they all worshiped Him as a God, whether this history is taken from their own writings or from the writings left by the Lord's most virulent enemies of the pagan rulers who wrote about Him and His religion, dating back to the time of some of His Apostles. We notice that the prophecies clearly show the human Messiah and also the divine God in the same person, both sympathizing with our infirmities, and the one

claiming the power to forgive us for our sins; for He said that He did this miracle that the people might know that the Son of Man hath power to forgive sins upon earth as well as in Heaven. The Scriptures teach us and show that all things are created by the Word of God (Gen. 1 and Isa. 40). There are other Old Testament writings that further show and conclusively present the doctrine that with this Word is the wisdom of God, who is portrayed as a distinct personality by the side of the Word and was with Him from the beginning of all times, or, in other words, always did exist coequal with God, and shared His throne and His work in creation (Job 28:12; Prov. 8:9). The book of Proverbs also represents the wisdom as the revealer of God to man and as seeking man for God in the most urgent and sympathetic way (Prov. 1:9). These two great ideas or visions of the Word and wisdom of God as eternal and creative are set forth in the most vivid manner by St. John the Evangelist, where he says that in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; in Him was life, and the life was the life of men. And this Word became flesh, and dwelt among us (and we beheld His glory, as of the only begotten of the Father), full of grace and truth. John 14:5-7: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also." See what Paul says in I. Timothy 2:3-4: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." Here it is shown that our Savior is recognized as our God.

When we undertake to try to place the Lord Jesus Christ in any other light than that He was the Lord from Heaven, we encounter the greatest of obstacles, and we become involved in greater mystery than we do by taking Him at His word and accepting Him as our Lord and Master, who brought life and light into the world for all mankind. Look at the world of to-day and observe all of its phases and conditions relative to righteousness and truth, and know that all this has been brought to the world by Him who said, "I am the truth and your righteousness." Then you begin to see what the world would be had Jesus Christ never come to it. You will also begin to realize what this world would be if we were to take Jesus Christ out of the world, and all His influences. It almost makes one shudder to think for one moment of looking at the world of mankind and its life without Jesus Christ and His teachings in it. The history of man here would certainly be the darkest and most benighted condition imaginable. It has been said by someone that you might throw around Jesus Christ's existence all the mysteries you can, but take Jesus Christ out of the world, and you are involved in a greater mystery in attempting to explain the world and all its hopes. Reject the Lord Jesus Christ, and the world is an inexplicable riddle; believe in Him and His teachings, and the history of the race of man is satisfactorily explained. The Savior's coming into the world changed all things pertaining to man inhabiting the earth, as it were, in that of placing man on an entirely different plane and course of life, as well in his mode of living on the earth as in his spiritual life. This is done to such an extent that one who looks over the world's history with a full understanding of its history in the days prior to the coming of the Lord Jesus can not but at once see that

all things, as it were, are new; for man is living under an entirely different condition in every particular—even his time of reckoning has been changed, dating everything from the commencement of the new world or order of things brought about entirely by the Lord Jesus Christ's coming to this earth. It further has lifted man up into the realms of all life, where everyone, whether he be a believer in Jesus Christ or not, has a greater idea and more intelligent view of life than was entertained prior to the time of the coming of the Lord. This was accomplished and done by the Lord in a little less than three years.

We have had our great men in all the different ages of the world and in all branches of life. Some lived for more than a century, and became conversant in the science of things and displayed great knowledge and wisdom in all pertaining especially to the temporal things of man, as well as delving into the unseen things of Nature, many of which have been rightly denominated philosophers and men of great wisdom. One of these men in ancient Greece, who was known as Socrates, was recognized as one of the greatest men of his time, to such an extent that all the philosophers of his country gathered together and went to him and said to him, "Socrates, thou knowest more than all the philosophers put together." His reply was, "And Socrates knows nothing except to know that he does not know anything." And yet with his great knowledge, which has been acknowledged repeatedly by philosophers all down the ages, this great man passed away as nothing else but a man who has attained great knowledge; and, as one has said, "We believe Socrates, but we believe in Jesus Christ."

There can not be any question but that every step you take in your life in living close to Jesus will relieve

you of all that doubt that so often controls you and keeps you in the slough of despondency, which tends to make you uneasy and miserable in your daily walk of life. Having accomplished the overcoming of these fearful moments by your fervent and faithful living closely to the teachings left to you by the Savior, you will at once be brought to see the silver lining behind all those dark clouds that have been overshadowing your life, and you will with great joy, as it were, leap and bound, as did the paralytic when he was healed by the Savior. Jesus Christ broke the news to the world that He was their God as thoroughly and gradually as it was possible for Him to do and to accomplish His work and end it in the short space of time which He was to do it in; and notwithstanding that fact, when His hearers, relatives, and friends heard Him claim that He was the Lord from Heaven, all His followers left Him except His disciples (meaning the twelve whom He had chosen), and He asked them, "Will ye also go away?" Upon one occasion during the time after He had been proclaiming Himself to be the Lord from Heaven, and that He was with the Father before the world was, and left His home in Heaven and came down to earth, His own relatives left Him, and some of them were persuaded to think that He had become beside Himself, and His mother and brethren after the flesh went where He was talking and proclaiming and teaching to the multitude and called for Him by sending a messenger, who went in and told the Lord that His mother and brethren were without and wished to see Him. The Savior said: "Who is my mother and brethren? It is those who best serve my Father which is in heaven." Then and there they abandoned Him until after the time had arrived when He was to be crucified, and it is related that His mother and some

of His Apostles followed Him to Golgotha in a trembling manner; some of his disciples cowardly denying that they knew Him or who He was. It was Peter who denied His Lord and Master thrice. At the time Peter denied his Lord, no doubt he could have been and was as brave as any ordinary man of his time. He had shown himself upon other occasions to be a man of strong courage and great determination, ready and willing to carry out all his plans and purposes; but when he came before the officers and in their presence was interrogated as to his knowledge of his Lord and Master, he cowardly denied having any knowledge whatever of such a man.

However, the situation greatly changed, after the Savior had been crucified and risen from the dead, as has been reported, and appeared to His Apostles forty days afterwards ten or eleven times, all of which was done in the open and in broad daylight, as recorded, excepting once, and then, after the day of Pentecost, when the Holy Spirit came upon them and more than three thousand of them were endued with the Holy Ghost, we find the Apostles of Jesus Christ an entirely different class of men, taking up the cause of their Master, declaring that He was their God and Savior from Heaven, and proclaiming the doctrine which He had taught them far and wide throughout the earth as He had taught them to do, and, so far as any fear was concerned, no history, sacred or profane, but what relates that they faced all the powers of earth in their determination to establish their faith and place their Lord and Master before the world in His true light to such an extent that they were persecuted and destroyed and killed in almost every manner conceivable, and it is further shown that in their persecutions and tortures none were ever heard to complain, and as it has been related,

they even rejoiced in having the privilege of becoming martyrs for their Savior and His cause to such an extent that Julian, one of the Roman emperors, put out an edict that their persecution should cease, for the express reason that it was shown to be a pleasure to them to die for their Master, rather than to be a punishment, and that he did not want to gratify them in their wishes. Further, that there must have been something most wonderful that overtook these men to cause them to be so persistent in standing by their Savior and Master is shown in the case of the Savior's half-brother, James, who did not recognize Him, as it has been shown, after He proclaimed Himself to be the Lord from Heaven; but after He had ascended to Heaven, we find this brother, St. James, to have espoused the cause of His Master and Lord, and he became the first bishop of the city of Jerusalem, and history shows that he was a devout follower and believer in his Savior; it is related of him that, seeing the great need of the world for the teachings which He had left to them, he went into the temple to pray for the world to such an extent and so often that in kneeling upon his knees they became calloused like a camel's, and that he faithfully pursued this course until his influence became so great, because of his righteous living, that the people were flocking to him to such an extent that the authorities, who were at that time the Jews, became jealous and fearful of his influence and caused him to be ignominiously slain.

CHAPTER VI.

Teachings and Claims of Jesus Christ and Sending the Holy Spirit.

The Lord Jesus Christ was promised and sent to us as a Messiah and Redeemer to lift from mankind the

sins which we had inherited because of the Adamic fall, and He was likened unto us that He would fill the place in the world in like manner as a chief corner-stone in a building. Isaiah 28:16: "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." You see that this Stone was to be laid in Zion, and is a tried stone and is to be a sure foundation. You will further notice that we must believe upon that Stone in order to obtain perfection or eternal life. You will find in the writings of I. Peter 2:6: "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." Paul, writing to the Ephesians, who had become the household of faith, said to them that their religion and faith were built upon the foundation of the apostles and the prophets; Jesus Christ Himself being the chief corner-stone (Eph. 2:20). Also in Ephesians 1:22-23 you will find it claimed that He "hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Also in Ephesians 5:32 the Apostle says it is a great mystery about the relationship of Jesus Christ and the church, which he compares to man and wife, like unto the church and Jesus Christ. In the fourth chapter, verse 16 and following, you will find where the followers are told to stand faithfully together and maintain their faith, so that they would not walk in darkness as the Gentiles do, and then they will obtain eternal life.

Jesus Christ organized the Christian Church by His labors and teachings and took particular pains to impress it on the minds of His followers to live closely

to its teachings. This church is not the modern-day denominational church, whose members organize themselves into a company, subscribing to some particular creed or faith and erecting a building and dedicating it to the Lord and assembling there, worshiping Him after their peculiarly prescribed doctrine or tenets, which they claim to be the proper mode of worship; but Christ's church is founded upon Him as its chief corner-stone, and any derogation from the pure and strict teachings of Jesus Christ and strictly rendering to Him the position of being all in all in this church will not be recognized by its founder. Jesus Christ himself said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Jesus Christ demands supreme allegiance to Himself and to no other person. Unless that is given, you can not be His disciples. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." Jesus's prime and fundamental doctrine was that the created souls should be drawn to Himself as supreme Lord of all, and there must be a humble submission or one can not be His disciple. This is so taught and demanded by the Savior that the followers of Him must realize that nothing must come between them and the Lord Jesus Christ, but they must make a full surrender of all for the love of God. He also demands that we shall surrender completely our wills to His will. You can readily see why this demand is made of us—because that He can not or does not control the will of man; and it is shown many times by the position that has been taken by Him in His attitude towards man, in His pleadings for Him to come

unto Him and live, that He could not, or at least does not, control our wills.

You will find in Matthew 6:10 where the Lord says unto us and commands us to say, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Jesus Christ's church is like the Jewish kingdom. It is established and based on the covenant and sealed with Jesus Christ's blood. Jesus gave them the bread, at the same time saying: "This is my body, which is given for you: this do in remembrance of me." And He also took the cup and said: "This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.) So that when God's kingdom comes it will not come with a great display, for it is the embodiment of Jesus Christ in individual life and all those who when the Savior knocks will open the door and let Him enter in; for the Savior said: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." (Luke 17:20-21.) Jesus also said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23.) Jesus Christ further taught that in order to receive salvation and eternal life we must have full confidence in Him and trust Him in all things, for without that simple trust and faith there can not be any complete union between Jesus Christ and the one who attempts to follow after Him, and the command is therefore, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Also Mark 10:15: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And He also declared unto them that they must repent, for the

kingdom of Heaven is at hand. How true this is when you will rightly look at the Savior's commands and observe how there is not a soul on the earth to-day who can not, if he will, have the kingdom of Heaven within his own breast, while placing himself in that attitude toward the Savior which He so fervently and lovingly demands. That faith in Jesus Christ and the keeping of His commandments by following His footsteps will take away all your sins and bring you into a condition so that you will obtain eternal life; for Jesus says, "Whosoever believeth in me shall not perish, but have eternal life." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14-16.) You will find again, in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." This was no doubt in part the telling to them of the kind of death the Savior must die.

It would seem that no person could be mistaken as to the full meaning of the teachings of Jesus Christ on the question of the new birth; for He said: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." (John 3:3.) Then again where He says that you must be born of the Spirit from above. This is so that you will become spiritually minded instead of being carnally minded; for the carnal mind is in enmity with God, for the carnal mind in man can not do anything to please God. For all things that come forth from the heart (if it can come forth from there) of a man not regenerated must be evil and sinful. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil

treasure bringeth forth evil things." (Matt. 12:35.) All who renounce sinful nature and abandon that kind of life and call upon Jesus Christ with a loving and penitent heart of obedience and love will be renewed and regenerated by the Holy Spirit; for saith the Lord Jesus Christ: "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me."

The doctrine of Jesus as to the kingdom of Heaven and all who have the privilege of obtaining that delightful abode must be so filled with love. For of the commandments the first of all is: "Hear, O Israel! the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself." There is none other commandment greater than these. This love is in Jesus Christ, so that if your love goes out to Him, then will His love come unto you, and then the sinner receives a blessing from on high. In order to be a true disciple of the Lord Jesus Christ you must forsake all things of this world and come unto Him and make a full surrender with your mind set on Him, surrendering your will fully unto Him, and the glorious things to come and the unseen eternity will be yours. Jesus Christ also represents and presents Himself as the great King of the kingdom to come, and there will be healing in His wings. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." All nations must firmly yield unto the kingdom of Jesus Christ, and He will judge the world, and all the disobedient shall

be cast out into everlasting destruction, and the righteous shall be brought into life eternal. (Matt. 25:46.) Jesus Christ demands devotion to Himself from men in order for them to be His disciples and to become inheritors of His kingdom. He likewise says: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." (Luke 14:33.) You will notice and see that this is the same love and obedience demanded by the Lord God. (Luke 10:27.)

All through the Scriptures the same honor is demanded for the Son as for the Father. And God does not demand that that honor shall be shown to any of the angels of Heaven or the children of men. All men should honor the Son as they honor the Father. "He that honoreth not the Son honoreth not the Father which hath sent him." (John 5:23.) Jesus also taught that His kingdom rules through God's providential oversight over all His children, making no distinction in their endeavors to bring them up into a holy life; for He says: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45.) He taught them at the same time to fully trust the Father in all things: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Jesus Christ also teaches that we should have our minds upon heavenly things to such an extent at least that the treasures of our heart should not be on earthly things; for He says: "Lay not up

for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19-20.) In praying we should ask in faith believing, and also for things that are not unreasonable, and then only asking it if it be God's will, and in full faith, believing that your prayers will be answered, and God says that He will answer them; for in Matthew 21:22 He says: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Jesus also instructs us that if more than one ask together for the same thing, the Father will answer the petition. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This asking is all granted provided the petition is in accord with God's will. "For where two or three are gathered together in my name, there am I in the midst of them." Jesus says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27.) "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up unto glory." (I. Tim. 3:16.) At all times when you go to offer up your adorations to your Father in Heaven, Jesus Christ says that first you must forgive all others. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven for-

give your trespasses." (Mark 11:25-26.) The Savior also taught and instructed and says: "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son." (John 14:13.) Then again, "If ye may ask anything in my name, I will do it."

Jesus Christ was begotten by the Holy Spirit. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35.) Jesus Himself was baptized of the Holy Ghost, for when they were baptizing at the river Jordan, Jesus Christ was also baptized, and at the time of that baptism "the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22.) "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." (Luke 4:14-15.) Jesus Christ now commenced to perform His miracles. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matt. 12:28.) Jesus Christ also told them that when the Holy Spirit came, He would guide them into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:13-15.) Again, the Holy Spirit will convict sinners of their sins and

bring their sins before them. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." (John 16:8-11.) We are not saved by works of righteousness which we may do, but according to the mercy of God shown to us by His regenerating power, renewing us through the Holy Ghost, which the Lord Jesus Christ shed upon us by His coming, and then we are justified and made heirs of eternal life. (Titus 3: 5-7.) The Lord Jesus Christ also promised to us the Comforter, who would remain with us for ever. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14: 16-17.)

Also the Savior taught the resurrection from the dead. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20: 36-38.) Jesus Christ taught that all should be raised from the dead, but some unto eternal life and others unto everlasting destruction. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life [eternal]; and they that have done evil, unto the resurrection

of damnation [everlasting death]." (John 5:28-29.) Jesus Christ also taught and said that He would raise from the dead those that believed in Him and kept His commandments. "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26.) Here the reader can see that Jesus Christ also shows that those that are worthy of His coming shall never die, but pass from life unto life. In speaking of His crucifixion and death He said that He had power to raise Himself from The dead; for He says: "No man taketh my life from me, but I lay it down of myself [that I might take it again]. I have power to lay it down, and I have power to take it again." He further says: "This commandment have I received of my Father." This also fully bears out the statement in the foregoing quotation that He is the power that will raise others from the dead.

Jesus proclaims to the world that there would be a final judgment at some definite time, and attested: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.) The Savior also tells us that in the end of all things He will come and judge the whole world with His holy angels. "When the Son of man shall come in His glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) You will observe that He will come in the majesty of the Son of God, having all power given to Him in Heaven and in earth. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." You will notice that the children of men are now receiving

the blessings of the gift of eternal life from Jesus Christ. (John 5:24.) "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." (John 5:26-28.) Now the Scriptures clearly show and the Lord Jesus Christ teaches that there is final destruction of the wicked, and that God can not be mocked in any service, for He reads the hearts of men, and judges from that source. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:19-23.) They are judged according to the deeds done while in the body while on the earth; living in sin and degradation. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works"—some with eternal life and some with eternal death. (Matt. 16:27.) "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:40-42.) These that are judged to be worthy to enter

into the glory are to receive a blessing and a reward of eternal life. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) The saints are forever to be with the Lord Jesus Christ. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.) "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17:24.) The separation of the righteous and the wicked is to be formally declared and performed by the Lord Jesus Christ. The wicked shall go away into everlasting destruction, but the righteous unto life eternal; for those that doeth evil in the sight of the Lord and willfully reject all his pleadings to return to Him will never see life (that is, spiritual life) and be able to dwell with God in His spiritual kingdom.

We are taught and admonished by the teachings of the Lord Jesus Christ to be holy in all our ways in this life—that is, to live that kind of a life; we are assured by the Savior that we are then in a condition that we can and do please His Father, Who is holy. Holiness is living a life up higher in righteousness than the world, following in the footsteps of the Christ, as He has shown you. It is the living carefully and closely to your Lord each and every day of your life, aiming at all times to get more closely to your Father which is in Heaven by your living in harmony with all righteousness, fulfilling all the law of God in obeying the commandments of love towards God and your fellow-man, and keeping yourself pure in thought and deed, and making yourself a shining

light before the world for purity of life as much as lieth within you. If you need strength to assist you in this living, you can receive it through God's Holy Spirit; for the Holy Ghost will teach you, in that trial wherein you may be placed, what you ought to do or say to keep you in the love of God. How to live in that holy manner required of all those that ever expect to reach that goal of perfection necessary to obtain the eternal life will be furnished to you by that Spirit which God through His Son left to the world when He ascended into Heaven. Holiness is living after the admonition of the Holy Spirit, and not a gloomy and sad life, but one of cheer and joy, showing that your life is regulated by divine truth, and living above the world while we are in the world, looking to Him at all times in that humble, loving spirit which He has required of us. This life is the kind that is drawing you daily nearer and nearer to your Creator and making you more like Him. Living a holy life is putting into practice all virtue and purity, all the high duties devolved upon you by your loving Savior, and carrying it out to its fullest extent with your fellowman every day of your life, as completely and perfectly as it lieth within you, at the same time calling upon God to give you the Holy Spirit to assist you. Holiness living consists in love and faith working daily within you to bring you to that perfection that will bring you that comfort and joy that the Scriptures tell you passeth all understanding. The Lord says to you, "Those that live such a life as to please Me and My Father will reap such a reward and such pleasures." Holiness in us is a resemblance only of that which is in our Lord and Savior, but we are to strive daily with earnest effort to complete it in us as much as possible, and then when we fall short and come to enter into the peace of all

holiness, God in His mercy will add unto us the shortage, and wash us and make us pure and holy like unto Himself; because nothing impure can come into the presence of God and remain there, for God can not look upon sin of any degree, and can not permit it to remain in His presence, as all around Him is complete holiness. If you live that which is denominated a holy life, it always is an admonition to the world without any special effort of yours to impress people with your purity, and, as it were, you become a voice to them, when your tongue is silent. Living a consistent, pure, and honest life before God and man is one of the greatest recommendations that any Christian can offer to the world to draw it to the Church of the Lord Jesus Christ. God always honors them who honor Him. Therefore, He will make your pure, consistent life a blessing to humanity, by filling them with the desire to adopt the life that you have exemplified before them, which is approved of God. Every man and woman who will try to live uprightly and offer up daily adoration and praise in heartfelt prayer to their Creator, asking Him to bring to them that pure and holy life, will never make any failure in attaining to that sanctified condition which will please their Father in Heaven.

There is no pursuit more certain of consummation than the pursuit of a holy life, earnestly sought after in the manner that God has instructed man in His holy Word. The world often complains that the pure life which is demanded by the Lord Jesus Christ is to such a height of perfection that it is beyond man to attain in this life. This is a great error; for God does not demand of man anything unreasonable. You will observe that one of the Apostles says that everything that God asks of us is reasonable, and admonishes His brethren to

present their bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. You see that we owe that to Him, for His many mercies and blessings, which He brings to us daily. True holiness is the living in full accord with the will of God. To do this you have the assistance always of the Holy Spirit if you so desire it, Who, if you will permit Him, will lead you into all righteousness and truth. In order for you to fully understand God's goodness unto you, you should diligently search the Scriptures to obtain that holy life, and then do work for God in His vineyard, that His name may be glorified, and then your Father which is in Heaven will justify you if your works and faith are from the heart; for our Savior was delivered for our offences, but was raised again for our justification. Holiness is living that complete fullness of God, or the God-head, and means perfectness, righteousness, purity, and a oneness with God, Who is all goodness.

When John the Baptist, the last of the Old Testament prophets, came in the name of the Lord preaching in the wilderness, he proclaimed the coming of the Just One, who would be the Lord from Heaven, and said that he (John) baptized with water, but He that should come after him would baptize with the Holy Ghost and with fire. This was to teach and show us the fulfillment of the prophesies that God would put His spirit within us and all should know the Lord. Then when the Savior was baptized, the Holy Ghost descended upon Him, and a voice exclaimed, "This is my beloved Son, in whom the God of Heaven is well pleased." This was a showing and an illustration that the Holy Ghost will come unto you when you become in the full love of God. The Savior told the prophets that when they were brought before their persecutors they should take no thought

what they should say or speak, nor should they meditate on the situation of how or what they should say, but whatsoever was given to them at that time they should speak; for it would not be they that were speaking, but the Holy Ghost, Who would be in them. It is shown that the Holy Ghost was also in John the Baptist from his birth, and that he was led all along by the Holy Spirit, Who will lead you in like manner as it was brought to John, for the reason that the Lord Jesus promised that when He should go away He would send unto you the Holy Ghost, Who would lead you into all truths. It was also shown prior to the coming of the Christ that the Holy Spirit was not within man. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7:39.) The Scriptures show that after the Savior was blessed, He was filled with the Holy Ghost, and in that condition He passed through His great temptation. The further offices of the Holy Ghost in assisting all those who desire to become children of God are promised in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my [Jesus'] name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," shall be endued with the Holy Ghost. (Acts 2:39.) You are asked in God's Word to be humble in spirit and look to God in perfect faith and receive the Holy Spirit. It was shown on the day of Pentecost that they which heard the word and believed were above three thousand; and when they had prayed, the place was shaken where they were assembled, and they were

all filled with the Holy Ghost, and all they that believed became of one mind and filled with the Holy Spirit of God (which is the Holy Ghost).

It is lamentable how many well-meaning people who are seeking after light and purity pretend to become discouraged because they can not to their own satisfaction solve eternity. You so far forget yourselves as not to know that all things are not revealed unto man; for in the wisdom of God He knows that man is not capable of receiving wisdom higher than he in his nature is so constituted as to be able to bear, and was so informed, many times, when the Lord Jesus was talking to His disciples. However, when you become endued with that spiritual power which God will give you if you live closely to Him, that power will lead you up and out into that higher spiritual life where many things in your probable present condition of spiritual life will come to you as you advance in this spiritual growth, which will all be made plain to you. We will illustrate thus: we will take God at His word, Who tells us that He is a spirit, and must be worshiped in spirit and in truth. Many people have been mystified and seemingly in a bewilderment of mind relative to the Trinity by not being able to fully comprehend the distinction between the Godhead and the further fact that this distinction exists and yet they are one in all things; for, to illustrate in trying to make this somewhat more plain, we will admit that the analysis of a spirit, in trying to realize as to what its component parts are, is an impossibility with man; but, as an illustration, we will compare a spirit with ether: yet we can easily tell what ether is by a complete analysis of it. Common ether is an assemblage of molecules containing atoms in three different parts, as follows: four atoms of carbon, ten

atoms of hydrogen, and one atom of oxygen; and yet these three parts are all in one, and you must admit that ether is as much a substance within itself as anything that science can discover or imagine. It is supposed to fill all space and convey all light and heat to every part where the sun's rays go, which permeate all parts of the different systems of worlds except the inner parts of solid bodies. So we find in the Trinity, God the Father, God the Son, and God the Holy Ghost; all having different offices to perform, and yet they are one in spirit, in mind, and in all other things; and when you have the Holy Spirit within you, you have God within you, or the Savior has made His abode with you. Then if you will permit this all-pervading power to control you in your life's journey, you will be led into all truth, righteousness, and holiness, and become, as it were, as far as possible in this life, like unto your God, in being one in mind and one in spirit. Where the command is that you are to be holy, as your Father in Heaven is holy, it is not meant that you must have perfect holiness as He, but you must have that Holy Spirit within you, and be filled with holy desires, in every good work and deed, working out your own salvation in the love of the Lord Jesus Christ, Who will in due time wash you and make you perfect, as He is perfect, but not with the same power of holiness.

CHAPTER VII.

Jesus Christ's Death and Resurrection.

In the setting forth of Jesus Christ's death and resurrection, necessarily it is all taken from and shown in the Gospels of the New Testament. This should be ac-

THE LORD'S SUPPER.

cording to the reports narrated and stated by His Apostles and other persons who are followers and believers in Him. The doctrine which He set forth covers that which it was necessary for man to adhere to in order to attain to that perfect state which He intended man to attain. Much has been written and many views have been expressed as to the manner and death that Jesus Christ passed through while upon the cross. This took place about 9 o'clock in the morning, according to the reckoning as compared with the reckoning of the time of the day that the Jews practiced. He expired about 3 o'clock in the afternoon. Prior to the time of His death He was heard to say, with a loud voice, "Eloi, Eloi, lama sabachthani?" which interpreted means, "My God, my God, why hast thou forsaken me?" It has been thought and stated by many good theologians that when this took place Jesus Christ was then without the divine quality, which had been within Him all the time after He had been baptized by John the Baptist; thus bringing Him down, if this were true, on a level with the weakness of mankind. And just before He expired He exclaimed, "It is finished!" His head falling down on His breast. The soldiers coming in and seeing life in the two malefactors or thieves that were being crucified with Him, they with clubs broke all their bones; but, exclaiming that Jesus Christ was already dead, they did not proceed to break His bones. One of the soldiers, to be more fully satisfied, thrust his spear into the Savior's side, and blood and water came forth out of the side of the Lord. All the early writers cite this fact as being most conclusive that Jesus Christ then and there had expired. The effusion of blood and lymph after a *post-mortem*, though rare, is asserted by some physicians not to be unknown. There seems to be no need to re-

gard the fact as miraculous. Opinions seem to be divided as to whether the water was merely lymph of the pericardium or serum and extravasated blood. That the circumstances are not improbable, especially if our Lord Jesus Christ died from a ruptured heart, which is foretold by the prophet in Psalms 22:13-15 and 69:20-21. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

There are many other references in the Bible of the Jews that predict the kind of death that our Lord must and would die. The reader must certainly come to the conclusion that there was no possible chance for the Savior to be taken down from the cross and prepared by the ones in charge of the burial for His body to be laid away in the tomb of Joseph of Arimathea before his death took place. Then again, when the great stone was rolled over into the slot and the soldiers had put the Roman seal upon the fastening, should the followers of Jesus have had it in their minds to steal the body of their Master and Lord, it would have been an impossibility. Then again, when you take into consideration all the different stories about seeing the risen Savior, which have all been told in the most simple manner possible, it shows right on the face of their several statements that there was no appearance or semblance of

their trying to practice any fraud or disguise the situation, as they were all told, one to the other, in the most simple and plain, matter-of-fact manner. The tragedy of the cross and the resurrection of our Savior Jesus Christ had always been sharply and tenaciously put into question: by some, no doubt, with honest convictions of skepticism in their minds, and by many more with a desire and a willful purpose to put discredit upon the Lord Jesus Christ and His religion. That He established this religion for the salvation of the souls of man has been fully established; His coming to earth to lift from man the great original load of sin that man had inherited by reason of the fall, no doubt, was planned by God when man first became alienated from God. But the fact remains that the greatest of tragedies took place at Calvary that ever was enacted or ever will take place in the history of this world, from a human standpoint; for the great God that created the world that He was in suffered Himself to be nailed upon the cross and pass through that awful spectacle for the sole purpose of redeeming a lost and fallen world.

When the Lord Jesus Christ exclaimed in His dying condition, "It is finished!" and, as it is said, He gave up the ghost, and they took Him, preparing Him for burial in the tomb, they securely fastened the door by rolling in front of it the stone as referred to, and tradition says that this stone dropped into a great slot, and the Apostles claim that the Roman seal of government was placed there by the Roman officers. Then, in order to take all the precautions possible, they put a guard over the place for the purpose to avoid, as they thought, His friends having a chance to come and take the body away. They could then claim to the world that He had risen from the dead, as He had prophesied. The

little band of friends of the Lord Jesus Christ, however, had all scattered with downcast and heavy hearts and feelings, believing that all their hopes in the Lord and Messiahship and of His power had come to naught. However, the next morning the women who most tenderly loved and confided in all their dear Lord and Master had told them were first to appear, early, before the dawn of day, carrying with them precious spices; not knowing anything about the watch or seal placed over the tomb, they anxiously inquired among themselves as their faith carried them to the spot where their Savior was laid; they wondered who should roll away the stone for them. They lovingly went to perform this great service, for they knew that they were going to confer loving service upon their Master; and the ones who were foremost of this little band showed that they had not forsaken their Lord. After they had come to Salome, they found that their great difficulty, of which they were so apprehensive, was already solved. It was reported that the keepers of the tomb were frightened by some angelic appearances and they had rolled away the stone. The shocks of the earthquakes which had taken place, and which it had been foretold would take place, had all been fully realized and seen. When they arrived at the sepulchre, they observed two angels arrayed in white apparel, who requested them to immediately return to the Apostles and tell them that Jesus Christ, according to His words prior to His crucifixion, that He would rise again, had risen from the dead; that He would go before them like a shepherd into their own beloved and native Galilee. The women immediately returned in great excitement, telling no one but the disciples. Their story to the disciples seemed and sounded to them like an idle tale or story, and they attached no

credence to the situation, thinking their women were excited and were simply mistaken; but Mary Magdalene, who was more spiritually impressed than the others, hastened to tell Peter and John, and they received this startling statement. They arose and went immediately to investigate for themselves and see with their own eyes what had happened. John, outrunning his elder companion, arrived first at the tomb and anxiously looked into that open grave, which has been the hope and solace of all the world ever since the grave was opened. John was surprised when he noticed the linen cloths all neatly put together and each placed in its proper place. Peter coming up, anxiously excited, as he usually was in cases of eminent concern, plunged into the tomb immediately. St. John followed, and they both saw and they both believed, and the two disciples carried back a confirmation of the report made by the women so faithfully.

No doubt the trembling and the denying Peter became more filled with self-condemnation for his unfaithfulness than ever before. No doubt all the Apostles began to get a glimmering hope of faith in the Lord Jesus Christ, and proof after proof followed until all the Apostles became fully convinced, and in fact knew, that their Lord and Master had risen from the dead. This fact has been demonstrated and fully shown by each and every one of the Apostles in their persistency and adherence to the Lord Jesus Christ and His doctrine, in ever always afterwards being ready to die with that statement in their mouths. Jesus appeared to Mary, and she thought Him to be the gardener, and she asked Him, if He had taken her Lord away, to tell her where He had laid Him. And then Jesus said unto her, "Mary!" And she cried in her native tongue (Aramaic), "Rabboni!" "O my Master!" and then remained speechless. Jesus

said to her: "Touch me not; for I have not yet ascended to my Father in heaven, who is my Father and your Father, my God and your God." She ran to them and exclaimed in excited tones, "I have seen the Lord!" which thrilled the minds of them who heard it and has filled the thoughts of all His followers with joy and delight ever since that memorial event. Neither was Mary's testimony uncorroborated; for Jesus Christ met the other women as well, and said to them, "All hail!" They were terror-stricken with delight and emotion; and when He saw this, He said unto them, "Fear not; but go and tell my brethren that they shall depart into Galilee, and then they shall see me."

The guards of the tomb at once reported the absence of the Savior to the Jewish Sanhedrim, who had given them their secret commission. They, of course, would not believe this story, claiming that the soldiers had slept, and that His friends had come and stolen the body away, which subsequent events conclusively prove was not so. Such a tale was too ridiculous and absurd to make public, although they have kept up that statement of the Sanhedrim during all the centuries, down until the twelfth century and afterwards, and set it out in the Talboth Jeshu. Also this statement was secretly maintained and used among the Jews in that way for the reason that, should they make it public, the soldiers being Roman soldiers, such an accusation against them, if proven, would have cost all the soldiers their lives; that is, if the Sanhedrim publicly claimed their charges and showed them to be true.

The details of the appearance of Jesus Christ to Peter are wholly unknown to us. Luke 24:34: "Saying, The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and

how He was known by them in the inn by the breaking of bread. The appearance of the Lord Jesus Christ was always accompanied by circumstances of very great importance. Two of the disciples were on their way to the village of Emmaus. According to the best authority, this village was about eight miles from Jerusalem. These two disciples were indeed in a very anxious discourse about the great tragedy that had taken place in the crucifixion of the Lord Jesus Christ at Calvary, and a stranger joined them and asked them what was their great concern and what their depressing conversation was about. They looked at the uninvited newcomer, as is related, with much suspicion. The one of them whose name was Cleopas spoke in reply: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" "What things?" He asked them. Then they told Him how their vain hopes had been dashed to the earth by their leader Jesus Christ, Who had been promised to them and to their people; how He had been crucified, and all His mighty deeds had ended upon the cross. Jesus finally made Himself known to them. Then again the fifth time Jesus Christ appeared to His disciples, which was on that memorable Easter day when ten of the disciples were sitting together with closed doors; for they were in great fear of the Jews. When they were going over the great news of the resurrection of Jesus Christ, He stood in the midst of them, using these words: "Peace be unto you." He stood before them with His glorified body, which no doubt transfixed them with delight, to know that the Christ had risen indeed. They, however, thought it was a spirit that stood before them. He showed them His side and hands and feet. Then we find again the sixth time the Savior showed Himself

to them. It was then that Thomas was with them, and when he saw Him, he fell down on his knees and exclaimed, "My Lord and my God!" This is the first time that we have any record of any of the disciples applying to the Savior the appellation of being their God. Then the seventh time He appeared to Philip, Andrew, the sons of Zebedee, Simon, and Thomas by the Sea of Galilee. The eighth time He appeared to them was when He told them all where He would ascend from. The ninth appearance of Jesus is unrecorded in the Gospels, and is known to us only by St. Paul's statement, saying that He had been seen of about five hundred of the brethren, some of which remained unto that day. He then again appeared to St. Paul when he was on a mission, going on the Damascus road to apprehend and bring to justice, as they said, some of the Christian followers of the Lord Jesus. Paul records that he was accompanied by others, and that a bright light appeared in the heavens, much more brilliant than the noon-day sun, and they fell to the ground in fear and astonishment, and he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" Paul exclaimed and said, "Who art thou, Lord?" He answered: "I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks." When Paul arose he was blinded, and he was instructed to go with his conductor into the city of Damascus, into a street called Straight, and he would there come to the house of Judas, who would there and then tell them all what to do. On arriving at Judas's home, Ananias was informed that Paul labored and prayed, and Ananias brought Saul to his sight after three days, and Paul was informed that Jesus desired him as a messenger to carry His gospel to the Gentiles. Then the Savior was again seen when He ascended from the Mount of

Olives into Heaven by Peter, John, and James, who also reported they saw others with Him at that time, who they claimed had appeared to them in the spirit.

As a further confirmation and proof that Jesus Christ was raised from the dead, and was to do so at or very near the time He did arise after He was crucified, we will here quote to you a prophecy from among the old prophetic statements, which you will find in Hosea 6: 1-3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." However, this passage of Scripture has been interpreted by some very good theologians to represent the first three thousand years after the Savior's ascension to Heaven; that the first two days represent the first two thousand years after Jesus left us, and is considered the Gospel Period, of which we are now nearing the end; and the third day that He will resurrect us represents the third thousand years, which is supposed to be the Millennium, for it is recognized that with God a thousand years is as one day, and one day as a thousand years. There is hardly a question of doubt but what we are nearing the time when there will be some great changes that will take place in the world's history relative to the spiritual welfare of mankind. John 11:25-26: "Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live [again]: and whosoever liveth and believeth in me shall never die." Isaiah 26:19: "Thy dead men shall live, together with my dead body

shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

CHAPTER VIII.

CELSUS.

We will set out here objections and criticisms that Celsus wrote in his book called "The True Word" in the early part of the last half of the second century, against the Christian religion. Celsus was born some time during the early reign of the emperor Adrian, and was an Epicurean philosopher. He was skilled in that philosophy as well as Platonic philosophy. He reasoned in his writings *a priori*—from cause to effect. This philosopher was recognized by the early Christian Fathers as one of the most learned and far-seeing writers during his time, and he assailed the Christian religion in the most bitter and sarcastic manner possible, criticizing everything in such a manner as to show its complete absurdity if it was absurd. This book which he wrote was the first book written assailing the Christian religion after that religion had become known to the Greeks. His writings have not been extant for many years, and the only book in which any portion of them has been preserved to the world is by Origen, who, about one century after they were written, wrote an Apology to Christianity and a complete answer to Celsus's work, refuting and showing the absurdity of his arguments against the Christian religion; and in doing so Origen, to carry out his manner of argument against Celsus's work, would quote whole paragraphs from Celsus's writings, showing what Celsus claimed and asserted, and

then would answer the same. Had it not been for this manner of Origen answering Celsus, the world would not have a vestige to-day of his work, so that all that is left of it is found in the eight books of the "Apology" of the celebrated Origen. The admissions made by Celsus in his writings in the book called "The True Word" are deemed by the Christian writers and investigators of great value in establishing the fact that the New Testament or many of its books were in existence and used by the world as early as the first part of the second century, and the further fact that Celsus in his argument attempts to prove the falsity of Christianity by taking his argument from the writings of the New Testament is what makes his quotations so valuable, and shows from his quotations and what he admits was therein stated that Jesus Christ came into the world as the Son of God to redeem the world from sin, and was crucified and raised from the dead and ascended into Heaven, as told and maintained by His followers. Celsus, Porphyry, and Julian, who was called the Apostate, were the most famous and virulent writers against the Christian religion. These are the originals, and all others since that time are considered copyists; for the time when these men wrote was so close to the time when the Savior was upon the earth that everything was fresh and easy to get hold of, as there were men, no doubt, living at that time who were associated with many of the Apostles of the Savior; for St. John lived to the year A. D. 98. This, you can see, would enable them to write with all the more positiveness and refute the doctrine, if it was possible to do so, and show that anything claimed for Jesus Christ and His work was not true, or it could be more easily established than at any time subsequent to that period; and notwithstanding the

fact that these men wrote with much knowledge at hand and with such learning, using all their powers to overthrow the Christian religion and stamp it out of existence, they made an utter failure; for Christianity triumphed all over the Roman Empire and over all its foes and all the many difficulties that came up against it, and the Roman Empire and other nations of the earth have been forced to acknowledge the Lord Jesus Christ as God, and His doctrine which He established among men.

We will here give you the quotations preserved in the works of Origen as furnished by Lardener in the best possible manner that can be done under the following heads: "But my prophet said formerly at Jerusalem that the Son of God will come, a judge of good men and a punisher of the wicked." There are innumerable ways, says the Jew in Celsus, who confutes Jesus, affirming that of themselves were said those things which were prophesied concerning Him. (This is concerning the person who hath come.) But those were impostors, as Theudas, and some others, who affirm without proof, who neither said nor performed such things as Jesus had done, as Origen well shows. "And," says he, "how could we, who had told all men there would come one from God who should punish the wicked, treat him injuriously when he came?" But the Jew in Celsus says: "For what reason could we reject him, whom we had before spoken of? Was it that we might be punished more severely than other men?" The Jew adds: "The prophets say that he who is to come is great, and a prince and lord of all the earth and of all nations, and of armies." The Jew in Celsus says: "What God ever came to man, who did not obtain acceptance, especially if he came to them who expected him? Or, why should he not be acknowledged by them who had

long before expected him?" Afterwards the Jew, representing their sentiments, says: "For we certainly expect a resurrection of the body and eternal life, of which he who is to be says to us is to be a pattern; and thereby to show that it is not impossible for God to raise up a man with a body." But Origen makes a doubt whether the Jews say this of their expected Messiah. Afterwards Celsus, in his own person, says that the contention between the Christians and the Jews is very silly; and that all our dispute with one another about Christ is no better than about the shadow of the ass according to the proverb. And he thinks the whole question is of no importance—both sides believing that it had been foretold by the spirit of God that a Savior of mankind is to come. But they do not agree whether he who has been prophesied of is to come or not. (B. 2, s. 8, p. 61, 62; s. 29, p. 78; s. 75, p. 106; s. 77, p. 109.)

The Jew in Celsus goes on in this manner: "I could say many things concerning the affairs of Jesus, and those too true, different from those written by the disciples of Jesus, but I purposely omit them." (B. 2, s. 13, p. 67.) The phrase "the disciples of Jesus" in Celsus means those properly called his immediate followers. From this passage it is evident that the fact that the history of Jesus was written by his disciples before Celsus wrote against them was well known and acknowledged. These books are then allowed to be written by His disciples; consequently, their genuineness is undisputed by Celsus. Afterwards he says that "some of the believers, as if they were drunk, take the liberty to alter the Gospel from the first writing, three or four ways, or oftener; that when they are pressed hard, and one reading has been confuted, they may disown that and flee to another." (B. 2, note 27, p. 77.) There is a clear ad-

mission of one ancient original statement of the affairs of Jesus, but it is said that some believers (probably the followers of Amarcion and Valentinus, eminent heretics) change the Gospel history. This, however, affects not the genuineness of the original from which they discovered those alterations. The Jew in Celsus, says Origen, shuts up that argument in this manner: "These things then we have alleged to you out of our own writings, not needing any other witness. Thus you are beaten with your own weapon." (B. 2, s. 74, p. 100.)

Celsus says the composers of the genealogies of Jesus were very extravagant in making him descend from the first man and the Jewish king, and he thinks he says somewhat very extraordinary when he observes that the carpenter's wife was ignorant of her high origin. (B. 2, n. 32, p. 80.) As none but Matthew and Luke have given us genealogies of Jesus Christ, this is an indisputable allusion to them, not only from this consideration, but from what Celsus says of these genealogies. But more especially he quotes Matthew in the following instance: "They have likewise such precepts as these: 'Resist not him that injures you,' and 'If a man strike thee,' as his phrase is, 'on the one cheek, offer to him the other also'; that is an old saying, but there is expressed in a more homely manner." (B. 7, n. 58, p. 370.) "Celsus asks why we may not worship angels and demons and heroes. Why, the only reason, he says, is because it is impossible to serve two masters." (B. 7, s. 63, p. 376.) This is quoted from Matthew or Luke. There are questions in the Gospel in general, such as: "He finds fault with Jesus after this manner. He threatens and feebly reproaches, when he says, 'Woe unto you,' and 'I foretell unto you.' For hereby he plainly confesses his inability to persuade; which is so far below

a God that it is even unworthy a wise man." (B. 2, n. 76, p. 107.) "O Light! O Truth!" says the Jew to Celsus; "Jesus with his own mouth expressly declared these things as you have recorded it, that there will come unto you other men with like wonders, wicked men and impostors." (B. 2, s. 52, p. 92.) "Moses encouraged the people to get riches and destroy their enemies. But his son (meaning the Son of God), the Nazarene man, delivers quite contrary laws. Nor will he admit a rich man or one that effects that dominion to have access to this Father. Nor will he allow men to take more care for good or treasure than the ravens nor provide for clothing so much as the lilies; and to him that hath smitten once, he directs to offer that he may smite again." (B. 7, s. 18, p. 343.) "Of that saying of Jesus, that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, he says, it was plainly taken from Plato, who says, 'To be very good and very rich is impossible.'" (B. 6, s. 16, p. 286.) "He says it is a saying of ours that God was sent to sinners, and he asks, 'But why was he not sent to those who were free from sin? What harm is it not to have sinned? God accepts an unrighteous man, who has practiced virtue from the beginning, if he looks to him he will not accept.'" (B. 3, s. 62, p. 148.)

"Celsus," says Origen, "omitting those things that show the divinity of Jesus, reproaches him with those things that are written of him in the Gospels, his deriders, the purple robe, the crown of thorns, and the reed in his hand." (Matt. 27; Mark 15; Luke 23; John 19.) "Whence did you learn these things, Celsus, but from the Gospel?" says Origen; and tells him that instead of ridiculing these things, he ought to admire the verac-

ity of those who wrote them and the greatness of Him who voluntarily suffered such things for the good of men, bearing all with meekness and patience; for it is nowhere written that He bemoaned Himself, or that He said or did anything mean and abject when He was condemned. (B. 2, s. 34, p. 81.) "He pretends," says Origen, "that Christians argue miserably when they say that the Son of God is the Word himself; and he thinks he makes good his charge in that after we have affirmed the Son of God to be the Word, we do not show him to be a pure and holy Word, but a miserable man, condemned, scourged, and crucified." (B. 2, s. 31, p. 79.) This appears to be a quotation from John's testimony or first Epistle. From the same writer he appears to quote when he ridicules "the blood which flows from his body on the cross." (B. 2, s. 36, p. 81.) "But you, what good or wonderful things either in word or deed did you perform? You showed us nothing. They called upon you in the temple to give us some manifest sign that you were the Son of God." (B. 1, s. 67, p. 52; John 10:33.) "After this he adds," says Origen, "to the sepulchre of Jesus there came two angels, as it is said by some, or by others, one only." He had observed, I think, that Matthew and Mark mention only one, Luke and John two. "But," says Origen, "these things are not contrary to each other. They are easily reconciled." (B. 5, s. 66, p. 268.) "But Celsus, who has often derided a resurrection, which he did not understand, not contented with what he had already said, adds, that we expect a resurrection of the flesh from the wood; perverting, as is supposed, what is figuratively said, by wood (or by a tree) came death and by a tree comes life; by Adam came death, but life by Christ. (I. Cor. 15:22.) Then playing upon the word 'wood,' he endeav-

ors to expose it in two respects, and says that wood is honored by us either because our Master was fastened to a cross, or because he was a carpenter by trade." (B. 6, s. 36, p. 299.)

What he quotes from Paul is still more evident from the following references: "Some of them say, do not examine, but believe, and thy faith shall save thee; and the wisdom of this world is evil, and folly good." Afterward Origen quotes from Celsus the same saying in this manner: "Wisdom in life is evil and folly good." In another place Celsus says that we say, "Wisdom in men is foolishness with God." "Whereas," says Origen, "Paul says, 'The wisdom of this world is foolishness with God.'" (B. 8, s. 24, p. 93.) "If," says Celsus, "these idols are nothing, what harm can there be to partake in their feasts? If they are demons, then no doubt they are of God, and they are to be believed and honored according to the laws, and to be prayed to, that they may be propitious to us." "Notwithstanding the many divisions and the contentions which are among them," says Celsus, "you may hear them all saying: 'The world is crucified unto me and I unto the world,' which are the very words of Galatians 6:14." (B. 6, s. 64, p. 273.) Who that compares these quotations with I. Corinthians 3:19, 8:4-10, and Galatians 6:14 can doubt that Celsus quoted from Paul's Epistles, as the writings of the disciples of Christ, known and acknowledged by the Christians in and before his day?

Allusions to Peter and John may be easily traced in the following: "After these things," says Origen, "he speaks to us in this manner: 'Surely you will not say that when he could not persuade those that were here, he went to Hades to persuade those who were there.'" (B. 2, s. 43, p. 855; I. Peter 3:19-20.) Celus charges

the Christians with having gross apprehensions of God. He says: "We expect to see God with the eyes of the body, and hear his voice with our ears, and to handle him with our sensible hands." (B. 7, s. 34, p. 374.) This no doubt alludes to I. John 1:1. "It is but a few years since he (Jesus) delivered this doctrine who is now reckoned by the Christians to be the Son of God." (B. 1, s. 26, p. 21.) "Jesus was the first author of this sedition." (B. 8, s. 14, p. 387.)

Celsus frequently personates a Jew, whom he introduces arguing against Jesus. This Jew reprobates the Savior because he was born of a poor woman of that country, who subsisted by the labor of her hands. And he says she was put away by her husband, who was a carpenter by trade, he having found that she was guilty of adultery. Then he says, having been turned out of doors by her husband, she wandered about in a shameful manner until Jesus was born in an obscure place; and that he, being in want, served in Egypt for a livelihood, and having there learned some charms, such as the Egyptians are fond of, he returned home, and then, valuing himself upon those charms (powers), he set himself up for a God. (B. 1, s. 28, p. 22.) "Celsus on this relation asks, 'Was the mother of Jesus handsome, that God should be in love with her beauty?' It is unworthy of God to suppose him to be taken with a corruptible body or to be in love with a woman, whether she be of royal descent or otherwise." (B. 6, s. 73, p. 235.) "It was given out by Jesus that Chaldeans were moved at the time of his birth to come and worship him as a God when he was a little child; and that this was told to Herod, the tetrarch, who issued an order to have all killed who had been born there about that time, intending to kill him with the rest; if he should live to

mature age, he would take the government." (B. 1, s. 58, p. 45.) The Jew in Celsus thus addressed Jesus: "What occasion had you when an infant to be carried into Egypt lest you should be killed? A God has no reason to be afraid of death. And now an angel comes from heaven to direct you and your relations to flee into Egypt, lest you should be taken up and put to death, as if the great God who had already sent two angels upon your account could not have preserved you, his own son, in safety at home." (B. 1, s. 66, p. 51.) And he continues: "But if Herod was afraid that when you came of age you should reign in his stead, why did you not reign when you were of age? But so far from that the Son of God wanders about clinging like a necessitous beggar, or, as some may choose to have it rendered, skulking from place to place as if he were afraid of being taken up." (B. 1, s. 61, p. 51.)

"But that it may not be suspected," says Origen, "that we pass by any chapters because we have no answer at hand, I have thought it best, according to my ability, to confute everything proposed by him, not so much observing the natural order of things, but the order which he has taken himself. Let us see therefore what he says. Denying that the Holy Spirit was seen by our Savior in the shape of a dove, it is the Jew who still goes on, addressing himself to him whom we own for our Lord; 'You say that when you were baptized by John there alighted upon you the appearance of a bird.' The Jew adds: 'What credible witness has said that he saw this? Or who heard the voice from Heaven, declaring you to be the Son of God, excepting yourself and, if you are to be credited, one other of those who have been punished like yourself?'" (B. 1, s. 41, p. 31.) "Celsus says that Jesus, taking to him ten or twelve abject, vile pub-

licans and sailors, went about with them, getting his substance in a base and shameful manner." (B. 1, s. 62, p. 47.) In another place the Jew in Celsus says Jesus set out with ten profligate publicans and sailors. (B. 2, s. 68, p. 53.) "He asks us," says Origen, "by what reason are we induced to think him the Son of God? And he makes us answer, 'Because we know his death was undergone for the destruction of the parent of evil.' And soon after here he makes us answer him, that we therefore have thought him to be the Son of God because he healed the lame and the blind, and, as you say, raised the dead." (B. 2, s. 47, p. 87.) "Well then, let us grant that all these things were done by you, after which he instanceth to the tricks of the Egyptians and other impostors, and then asks this question: 'Because they do such things, must we therefore esteem them to be God's sons? or must we not rather say that these are artifices of wicked and miserable men?'" (B. 2, s. 45, p. 86.) Grotius handsomely replies to this insinuation of Celsus: "That Jesus was in Egypt is known only from the writings of his disciples, who also say that he returned thence when he was still an infant. And if in the time of Christ and his apostles there had been in Egypt or anywhere else any magical art by which the blind might be made to see and the dumb to speak and all kinds of maladies might be healed on a sudden, as they were by Jesus Christ, the emperors Tiberius and Nero, and others who were very curious and inquisitive, would have spared no cost to obtain those arts." (Grotius, "DeVeritate," B. 5, s. 3.)

We will here quote Origen's remarks on Celsus comparing the predictions of Jesus: "He that finds fault with the disciples as if it were their affliction that he foresaw and foretold the things which befell him. But

that this is true we can show, whether Celsus will or not; for we can allege many other things foretold by our Savior which happened to the Christians, his followers, in after times. Who can forbear to admire these words? 'And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.' (Matt. 10:18.) And who that shall in his mind place himself near Jesus must not wonder when he hears him say: 'And this gospel shall be preached in the whole world, for the testimony of them and to the Gentiles.'" (Matt. 24:14.) And yet it has been fulfilled, and the gospel of Jesus Christ has been preached to all men under the heavens, Greeks and Barbarians, wise and unwise; for the Word has been preached with such power that it has subdued all mankind, nor is there any sort of men that have refused to accept the doctrine of Jesus. And let the Jew in Celsus, who denies that Jesus foresaw what would happen to Himself, consider how it should come to pass that when Jerusalem was standing and the Jewish worship was performed in all its splendor, Jesus should foretell all that would happen to it from the Romans. Nor can they say that the disciples preached the doctrine of the gospel by word of mouth only, and did not deliver to their disciples any written memories concerning Jesus; but in them it is written, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (Luke 21:20.) There were then no armies near Jerusalem to surround it and besiege it. The first began under Nero and continued to Vespasian, whose son Titus leveled Jerusalem with the ground. "But Celsus says the disciples of Jesus, the thing being too manifest to be denied by them, have bethought themselves to say that he foreknew all these things, but they are very weak in thinking to vindicate

Jesus by writing these things of him. As if one should affirm a man to be righteous and show him to be wicked, say he is a good man and show that he has committed murder; say he is immortal and show him dead (this last is the point which he is arguing; the other instances are for illustration); prefacing, however, continually, that he foreknew all things. For neither do you say that he seemed to wicked man to suffer these things when he did not suffer, but you openly and expressly say that he did suffer." (B. 2, s. 13, p. 67.) "What god or demon or wise man who foresaw that such things were to happen him would not have avoided them if he could and not fall under the evils he foresaw? If he foresaw who should betray him and who should deny him, how comes it to pass that they did not fear him as a god, so that the one should not dare to betray him nor the other to deny him? But they betrayed him and denied him, so little did they regard him." "It was God," says Celsus, "who foretold these things. Therefore there was a necessity that they should come to pass. God, therefore, compelled his own disciples and prophets, with whom he ate and drank, to be wicked and abominable, for whose welfare above all others he ought to have been concerned. Never did man betray another with whom he sat at table. Here he who sits at table with God betrays him; and, which is still worse, the God himself lays snares for those who sit at table with him, making them impious traitors." "Celsus," says Origen, "thinks that what has been foretold comes to pass because it has been foretold, to which we can by no means assent; for we do not say that he who foretells something future is the cause of its coming to pass, but whatever is future will come to pass, although it was not foretold, and therefore he who has the gift of fore-

knowledge foretells it." If He thought fit to undergo such things, and if in obedience to the Father He suffered death, it is apparent that they could not be painful to Him, He being a god and consenting to them. Why then does He lament and bewail and pray that the fear of destruction may be removed, saying to this purpose, "O Father, if it be possible, let this cup pass away"? (Matt. 27:39.) "Why did he not now at least (when condemned), if not before, deliver himself from this ignominy and do justice upon them who reviled both him and his Father?" (B. 2, s. 23, p. 75.) "Celsus," as Origen says, "selecting some passages out of the gospel with a design to expose them, reproaches Jesus with the gall and the vinegar, as if he was mighty eager to drink and was not able patiently to endure thirst, which common people often bear contentedly." (B. 2, s. 35, p. 81.)

"They who conversed with him when alive and heard his voice and followed him as their master, when they saw him under punishment and dying, were so far from dying with him or for him or being induced to despise suffering that they denied they were his disciples, but nowadays you die with him. But let us consider whether anyone who has really died ever arose again in the same body; unless you think that the stories of others are indeed as well as seem to be fables; whilst your fable is probable and credible; because of his voice on the cross when he expired and the earthquake and the darkness, and because when he was alive he could not defend himself, but after he was dead he arose and showed the marks of his punishment, and how his hands had been pierced. But who saw all this? Why, a distracted woman, as you say, and one or two more of the same imposture, and some dreamers who fancied they saw things as they desired to have them, the same

as has happened to innumerable people." (B. 2, s. 55, p. 94.) "But Celsus says, if you would make manifest his divine power, he should have shown himself to them that derided him and to him that condemned him, and indeed to all, for surely he had died, and, as you say, was a god." (B. 2, s. 67, p. 101.) "When he was neglected in the body, he was continually preaching to all men; but when he should have been given full assurance to all men, he shows himself privately to one woman and his associates." Again he says: "When he was punished, he was seen by all, but when risen, by one; the contrary to which ought rather to have been. If he would be hid, why was there a voice from Heaven declaring him to be the Son of God? (Matt. 17:5.) And if he would not be hid, why did he suffer, and why did he die?" (B. 2, s. 70, p. 104.)

Celsus now discusses Christian principles. "Let us now see," says Origen, "how he affects to lessen us with regard to our moral doctrine, saying that it is only and the same with that of the other philosophers and contains in it nothing weighty or new." He also says that others as well as Christians had disallowed the divinity of gods made with hands, forasmuch as oftentimes they were formed by wicked men. (B. 1, s. 4, 5, p. 6.) He says the same things are better taught by the Greeks and without the threatenings of God or His Son. And that Plato did not pretend to come from Heaven and declare such things. (B. 6, s. 1, p. 275.) "Celsus thinks that we by worshiping one that was apprehended and died do much the same thing with the Getæ, who worshiped Zamolxis, and the Cilicians, who worshiped Mopsus." "Again he says of us, that we laugh at those who worship Jupiter because his tomb is shown in Crete. Nevertheless we worship one that was buried." (B. 3,

s. 34, p. 131.) He argues against the resurrection again in this manner: "But that is another absurdity of theirs, that when God shall throw a fire on the world and all other things shall be destroyed, they alone shall remain; and that not only the living, but they also who had been ever so long dead, shall come forth out of the earth in their own bodies (or in the same flesh), which is no other than the hope of worms. For what soul of man would desire a petrified body? Nor is this doctrine of yours agreed to by all Christians, for some of you rejected it as impure and abominable and impossible; for how is it possible that a body which has been entirely corrupted should return to its own nature and to its own primitive constitution which it has once lost? When they are able to make no answer to this, they fly to that absurd refuge, that all things are possible with God. But neither can God do anything that is shameful, nor will He do that which is contrary to nature. Nor because you perversely desire anything. Is God therefore able to do it? Or is it supposed that He will do it? For God is not the author of extravagant desires, not of any unbecoming disorders, but of what is right and fit. God may give everlasting life to the soul, but dead bodies, as Heraclitus says, are more contemptible than dung. To make flesh full of filthiness not fit to be named eternal is a thing so unreasonable that God neither can nor will do it; for He Himself is the reason of all things in nature, and therefore can no more do anything contrary to reason than contrary to Himself." (B. 4, s. 14, p. 240.) "It hence appears that Christians then expected a change or resurrection of the living and dead at the end of the world or the dissolution of this state of things according to what St. Paul writes." (I. Cor. 15:51-54; I. Thess. 4:13, 17.) "When Celsus says that

Christians were not all agreed about the doctrine of the resurrection, it may be doubtful whether he intends some of his own time, or whether he refers to I. Cor. 15:12 and the following context: 'Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?' But, says Celsus, omitting things that might be alleged against what they say of their Master, let us allow him to be truly an angel. Is he the first and only one that has ever come? Or have there been others before? If they should say he only, they are easily convicted of falsehood. For they say that others have often come; and in particular there came an angel to his sepulchre (some say one, others say two), to tell the woman he was risen; for the Son of God, it seems, could not open the sepulchre, but wanted another to remove the stone. And there came also an angel and appeared to the carpenter relative to the Savior being born, and another angel to direct them to take the child and flee, and what need is there to reckon up particularly all that were sent to Moses and others?" (B. 5, s. 52, p. 265.) "The design of this argument is to draw off the Christians from a peculiar veneration of Jesus. He reminds them, therefore, that there had been, even according to themselves, many other messengers from God whom they might respect as well as him. From this passage we learn that the main point with Christians was a faith in Jesus, whom they esteemed their Master: nor would they forsake him upon any account." "The Jew in Celsus," says Origen, "blames the Christians for alleging the prophets had foretold the things concerning Jesus; whereas, he says, the prophecies may be applied to many others more probable than Jesus." (B. 7, s. 1, 2.)

REFERENCES OF CELSUS RELATIVE TO THE PROGRESS OF THE CHRISTIAN RELIGION.

"Thus, says Celsus, they were few in number, and they agreed (or were of one mind). But being increased and spread abroad, they divided again and again, and every one will have a party of his own, which is what they were disposed to of old." (B. 3, s. 10.) "I can not but think that Celsus has an eye to some things in the Acts of the Apostles, where the wonderful unanimity of the first Christians is recorded." (Acts 2:44-47; 4: 32-37.) In his time there were many sects and divisions among them, he says. He adds, "which they were disposed to of old," or from the beginning. He may refer to the early division in the Church of Corinth (I. Cor. 1:11-17; 3:3-6; 11:17-18), and perhaps to some of St. Paul's exhortations to concord and harmony. He may refer likewise to contentions about the method of receiving the Gentile converts (Acts 15 and other places); for it appears to me very probable that he has an eye to some things recorded in the New Testament. However, he owns that the Christians are now much increased, and, with regard to the divisions which were among them, it may be observed that they were foretold by Christ's Apostles. But such things are not the fault of of the gospel itself, but of men; nor is perfection to be attained or expected in this world. Origen says: "Very well; there never was anything useful and considerable about which men have not differed. In medicine, in philosophy, among Jews, Greeks, and Barbarians, there are different sects and opinions." "Celsus," says Origen, "brings in his fictitious person of a Jew, bespeaking the Jewish believers in this manner: 'What ails you, fellow-citizens, that you left the law of your country and, seduced by him to whom we spoke just now, you have

deserted us to go to another name and another way of living? Again, when we had taken and punished him who led you about like brute beasts, you have notwithstanding forsaken the law of your country. Now can you begin upon our sacred books and afterwards disregard them when you have no other foundation but our law?'" (B. 2, s. 1, p. 57; s. 4, p. 59.)

"The first head of accusation with Celsus against Christianity," says Origen at the beginning of his work, "is, that Christians secretly held assemblies contrary to law." (B. 1, s. 1, p. 4.) Origen supposeth him to refer particularly to their *agapæ*, or love-feasts. I should think he might intend all their assemblies in general for divine worship. "Afterwards," says Origen, "he speaks of the Christian forming and teaching these thing which are agreeable to their sentiments privately; and that therein they did not act without reason for avoiding the punishment of death hanging over them. And he compareth their dangers to the dangers to which men have been liable on account of philosophy; and he instanceth particularly in the case of Socrates; he might have added Pythagoras, and other philosophers." (B. 1, s. 3, p. 5.) "We saw before how Celsus ridiculed the Christians, saying, 'But how you die with him!' Afterwards in another place he thus insults them: 'Do you not see, good sir, how any man that will may not only blaspheme your demon, but drive him away from earth and the sea and from every quarter of the world under heaven, and binding you, his sacred image, and crucifying you, and your demon, or, as you say, the Son of God, gave you no help. And afterwards if any one of you absconds and hides himself, he is sought for to be punished with death.'" (B. 8, s. 39. p 424.) "We go on. The Jews, therefore, says Celsus, being a distinct nation and having the proper

laws of their country which they still carry about with them, together with their religion, such as it is. However, those of their country act like other men, forasmuch as all follow the institutions of their own country wherever they are. And that is reasonable enough, because different laws have been framed by different people. And it is fit that those things should be observed which have been established by public authority, nor would it be just to abrogate those laws which have been enacted from the beginning in every country; but if another appears, I should ask them whence they came and what country laws they have for their rule? They will answer: 'None at all.' For they descend from the same original and they have received their master and leader from the same country; and yet they have revolted from the Jews." (B. 5, s. 25, p. 247.)

Now Celsus accuses the Christians of establishing or trying to establish their religion by magical practices. We saw before how Celsus said that Jesus had learned the Egyptian arts, and, vaunting himself upon them, had set himself up for a God. And in some other places he has been ready to have recourse to magic in order to account for the works said to be done by our Savior. Now I would observe what he says of Christians to the like purpose. "After this," says Origen, "I do not know for what reason Celsus says that the Christians seem to be well skilled [or very mighty] in the names and invocations of certain demons." (B. 1, s. 6, p. 7.) Origen supposeth that Celsus there refers to those who exorcised or expelled demons, but says that in so doing Christians made use of no other name but that of Jesus and the rehearsal of some parts of His history. "Celsus says he had seen with some presbyters of our religion books, in a barbarous language, containing the names

of demons and other charms; and he says that those presbyters of our religion profess nothing good, but everything hurtful to mankind." (B. 3, s. 40, p. 302.) This, as well as somewhat else said before, Origen says is downright fiction. "And they say that all those stories are confuted by all who have conversed with Christians, who never heard of such things practiced by them. However, this charge of magic against the Christians may be reckoned in argument that there were some uncommon things done by them at this time, and is often affirmed by Origen, as well as by other ecclesiastical writers; but not to the detriment of mankind, as Celsus insinuates, but for their benefit. He objects after this manner: that I say nothing more severe than truth obligeth me to say is manifest hence. When others invite men to the mysteries, they invite men after this manner: Whoever has clean hands and a good understanding; or, Whosoever is pure from vice, whose soul is conscious of no evil, and lives according to the laws of righteousness, let him come hither. Now let us see whom they invite. Whoever, they say, is a sinner; whoever is ignorant; whoever is silly; and, in a word, whoever is miserable—these the kingdom of God receives. Whom do you mean by sinners? Do you not thereby intend thieves, house-breakers, poisoners, sacrilegious, and the like? And what else could men say who aim to form a society of the worst of men?" To which Origen answers: "It is one thing to invite sick souls to come to be healed, and another thing to call such as are cured to partake of higher mysteries. We who know the difference of these two things first invite men to come and be healed, and we exhort sinners to attend to those who teach men not to sin, and the ignorant and unwise we exhort to hearken to those who will teach them wisdom; the weak we exhort to aim at

manly wisdom, and the miserable we invite to accept of happiness, or, to speak more properly, blessedness. And when they whom we have admonished have made some progress and have learned to live well, then they are initiated by us. For we speak wisdom among the perfect." (I. Cor. 2:6; B. 3, s. 59, p. 147.)

That the Christian doctrine gives no encouragement to wickedness is apparent from the books of the New Testament, in which it is clearly taught, and that the general practice of Christians is here misrepresented appears from Justin Martyr, who lived about the same time with Celsus, who, in his first Apology, gave an account of the Christian principles and worship, saying: "When any are persuaded of the truth of things taught by us and engaged to the utmost of their power to live accordingly, they are directed to pray, joining therewith fasting, that they may obtain from God forgiveness of their past sins, we also praying and fasting with them; and they are brought by us to a place where there is water, and they are regenerated in the same manner as we are." Nor were they admitted to the eucharist till afterwards, as he afterwards shows; so writes Justin Martyr. The discipline of the church was much the same in the time of Origen; for, some while before, in answer to another reflection of Celsus not very different from this which we are now considering, he says: "But what ground is there to compare us with those haranguers and common strollers? Is there any resemblance between them and us, who by readings and explications of those readings excite men to piety toward God of the universe and to other virtues of like excellence, and who call men off from a neglect of religion and from all things contrary to right reason? Certain of the philosophers would be well pleased to gather together such as are disposed to

hear their discourses concerning what is good and honest; nor ought such to be compared with the common strollers above mentioned; nor is it reasonable to suppose that Celsus would condemn those philosophers, who, from a principle of humanity, endeavor to instruct and improve the ignorant vulgar."

Celsus seems to quote words of a dialogue (if they are not his own invention, as written by some Christian), where mention is made of angels of light and other angels, with their prince at their head, who is mentioned by a very opprobrious name. "Then," says Origen, "laying hold of these words, he deservedly censures those who say such things. We also are very ready to join in censuring such as called the God of the Jews accursed—if, indeed, there are any such men. I mean the God that sends rain and thunder; the God of Moses and author of the creation described by him. Here," adds Origen, "Celsus seems to have intended somewhat very unfair against us, proceeding from ill-will, unbecoming a philosopher. He intended they who read his book, to whom we are unknown, should declare war against us and men who called the good Creator of the world accursed, in which he resembles the Jews, who at the first rise of the Christian doctrine spread abroad calumnies against it, giving out that they killed a child and ate it, and that when the lights were put out they practiced promiscuous lewdness; which calumny, however absurd, was of old credited by many who differ from us, and even now there are some who are deceived by it that for this reason they are so averse to all Christians that they will have no discourse or communication with any of them. Somewhat of this kind Celsus seems to have aimed at when he gave out that the Christians call the Creator of the world the accursed God, that men believing such things

of us might be disposed to do their utmost to extirpate the Christians as the most pious of all men." (B. 7, s. 27, pp. 293-294.) "By all which we may perceive that Celsus was filled with enmity against the Christians of his time and did not spare them. After this he insinuates that the worship paid to Antinous, one of the beloved favorites of Adrian, at Antinopolis in Egypt, differs not from the respect which we have for Jesus. Another instance, this, of his hatred of us. But what have we in common with men whose manners are so vicious as to be exempt from such miserable practices in nature? What comparison can be made between them and the venerable Jesus whom we follow? against whom though innumerable lies and calumnies have been forged, none have dared to charge him with any kind of intemperance whatever." (B. 3, s. 36, p. 132.)

No one can with any degree of candor deny but what Celsus has been fully conversant with and examined the four Gospels and many other books of the New Testament, and that in this statement as made by Celsus, and the answers to Celsus by Origen, there is sufficient evidence shown to prove the fact that the Christian religion was started by the Lord Jesus Christ and practiced by His followers as set out in the new dispensation or gospel accorded to Jesus Christ; and in examining the statement and argument made by this Epicurean and Platonic philosopher you can easily see that he was prejudiced against the Christian religion and Jesus Christ, the one who established it. His whole effort and bend of argument was to ridicule and deride it in such a manner that it would become unpopular with all the inhabitants of the country in and around wherein his work, as he styled "The True Word," would be circulated. You will further notice that in no instance did Celsus

deny the truth or statement of the things purported to be done in the way of miracles in healing the sick, bringing the blind to sight, and raising the dead, and Jesus Christ being crucified and raised from the dead and ascending unto Heaven after appearing many times to His Apostles; but claims that all this that could not be understood or explained was done by or through some magical deception practiced by the Savior upon them with whom He had associated. These paragraphs of Celsus preserved by Origen in his answering Celsus in his Apologies are set out herein for the express purpose of showing that the Christian religion and Jesus Christ were known and recognized by the world then known to be facts as fully as they are at this time. For what is admitted by such a man as Celsus is known to be, with his tenacious faith and faith in his own religion, will certainly prove without controversy, to anyone who desires to arrive at the real truth, that Jesus Christ is a reality, and is fully admitted so to be by one of His most learned and bitterest opposers.

It is true that in his writings he has not mentioned any of the authors of any of the books of the New Testament; but each and every one of his quotations, assertions, and statements in every place can be easily traced to some parts of the different books in the New Testament or letters written by some of the Apostles, as the statements are exactly what can be found therein. On page 79 he shows there particularly, and states that Jesus, Who he says was represented by the Word of God (p. 79), and Who was the author of the Christian name (p. 21), and also called Himself the Son of God, was a man of Nazareth (p. 345); that He was the reputed son of a carpenter (p. 30); that His birth was of divine origin and operation (p. 30), and that to remove

the carpenter's prejudice an angel appeared unto him (p. 266); that when He was born a star appeared in the east to certain Magi, who came to adore Him (pp. 31-45), with the consequence of the slaughter of infants by order of Herod, hoping thereby to destroy Jesus and prevent His reign (p. 45); but His parents were warned by an angel to fly into Egypt to preserve His life, as if His father could not protect Him at home (pp. 51-266), and that He continued in Egypt for a while, where, he says (without any proof), He had an opportunity of learning magic (p. 22). He also admits and states that when Jesus was baptized by John, a dove descended upon Him, and that a voice from Heaven, declaring Him to be the Son of God, was heard (pp. 31-105). Then He was vexed by temptation and assault of the evil spirit of this world was upon Him (p. 303). He calls Christ himself a carpenter (p. 300), and insults His mean life in lurking from place to place (p. 47); further stating about His gathering up ten or twelve men which were publicans and men of scandalous character that used the sea. He further represents Christ as a beggar (p. 47), stating that at times He became hungry and thirsty (p. 55). He also states that He was rejected by many who heard Him, and he hints toward the statement about an attempt made to throw Him down a precipice (p. 298). Further, he refers to the multiplying of some loaves, but speaks of others doing the like. Where he speaks about curing the lame and the blind is on page 87. He derides the statement, "Thy faith hath saved thee" (p. 8). He hints at several things concerning the doctrine of Christ and the manner of His preaching, which shows that it must be taken from St. Matthew's account of His sermon on the Mount, particularly that He promised that His followers shall inherit the earth;

that if any should strike them on the one cheek, they should turn the other (pp. 343-370). He alludes to the statement declaring that no man can serve two masters (p. 380), and would have His disciples learn from the birds of the air and the lilies of the field not to care or be careful for food and raiment (p. 343). He further refers to His saying it is easier for a camel to go through the eye of a needle than for a rich man to be saved (pp. 286-288). He also calls attention to the fact that Jesus was not always adhered to, and that He denounced woes upon His hearers for their obstinate infidelity (p. 107). He also called attention to the fact that His disciples claimed that He foretold all things which He was to suffer (p. 67), and His resurrection (p. 93); and also that deceivers would come and work miracles, and speaks of the author of those wicked works by the name of Satan (p. 89). He objects that Jesus withdrew Himself from those who sought to put Him to death (p. 62); saying (p. 70), "Why did He avoid death, knowing it was to come?" He further alludes to the fact of His eating the flesh of the lamb (p. 340); and that He foretold to His disciples that they would give Him up to His enemies, thereby making them wicked, though they were the companions of His table (p. 72); that for His suffering He prayed in these words: "Father, if it be possible, let this cup pass away"; that He was betrayed by His disciples, although robbers are faithful to their leaders (pp. 62-66); that none of His disciples dared to suffer for Him (p. 86); and that He professed to undergo His suffering in obedience to His Father (p. 75), and set these things out to happen (p. 332); that He was denied by one who knew Him to be God (p. 71), to whom, as well as to the greater, He had foretold what He would do (p. 72). It is intimated that He spoke of coming again

with a heavenly host (p. 337). He speaks of Jesus as ignominiously bound (p. 282); as scourged (p. 79); as crowned with thorns, with a reed in His hand, and arrayed in a scarlet robe; and as condemned (p. 81); as having gall given Him to drink when He was led away to punishment (p. 174); as shamefully treated in the sight of the whole world (p. 282); as extended on the cross (p. 80). He derides Him for not exerting His divinity and punishing those outrages (p. 81); further taking notice, He took no vengeance on His enemies (p. 404); as capable of delivering Himself and not being delivered by His Father in this extremity (p. 41); and as greedily drinking gall and vinegar through impatience of thirst (pp. 82 and 340). He observes it was pretended that when Jesus expired upon the cross there was darkness and an earthquake (p. 94); that when He arose He needed an angel to remove the stone of the sepulchre, though He was said to be the Son of God (p. 266); and according to some, one, and according to others, two angels came to the sepulchre to inform a woman of His resurrection (p. 266); but after His resurrection He did not appear to His enemies (p. 98), but first to a woman whom He had disposed (pp. 94-104); and He appeared to a few of His disciples, showing them the marks of crucifixion, and appeared and disappeared on a sudden (pp. 98-104). He says he takes these things from our writing, so that he can wound us with our own weapons (p. 106). He further speaks of the circumstances produced in the gospel of Christ pretending to come again to burn and destroy the wicked and to receive the rest to eternal life with Himself (p. 175). He refers to the Christian doctrine again of the fall of the angels and their being reserved in bonds under the earth (p. 266).

It seems that there has been nothing quoted by Celsus that can be shown to come from the Acts, neither does he name St. Paul, but quotes his Epistles, as shown in his Epistle to the Galatians (Chapter 4, verse 13). He also refers to the statement, "The world is crucified unto me, and I unto the world" (p. 273), which Origen says is all that he had taken from Paul. Yet he has these words from I. Corinthians 3:19: "The wisdom of this world is foolishness with God" (p. 293). But it is observable in the first of these quotations that Celsus reproaches the Christians with their many divisions, and yet says that, however they differ, they agreed in using that expression (p. 242). He seems also expressly to refer to I. Corinthians 15:51-52 and I. Thessalonians 4: 15-17. When he says the Christians expected they only can escape the burning of the world, and that not only they who are alive when it happens, but those also who have been a long time dead, it seems that he has referred to quotations therein that Origen took notice of, and his arguments from them very many times on their face appear to be unreasonable, perverse, and malicious in their manner.

He seems to delight in trying to fasten upon Jesus Christ words or actions of His recorded in the Evangelist that will tend to bring Him into disrepute and overthrow the Christian religion, but in effect he has proven to us that not only did such a book exist as the New Testament writings, but it was universally received by the Christians as credible and divine. What a wonderful blessing it is to the world and to all the followers of Jesus Christ and His religion that Celsus wrote this book and Origen took out paragraphs from it and preserved them to the world, which will enable those followers to remove from them any clouded feeling of doubt as to the genuineness

of the Christian religion! There is another thing that can be noticed in the arguments of this learned philosopher; that in no place has he attempted in any manner whatever to discredit the books of the New Testament or any of the letters written by the Apostles, which is another testimony of the genuineness of these writings; for without doubt, had there been any possible chance for this great man, who was equipped with great research and learning, and at an early time, when he no doubt knew all the facts, he certainly would have shown them to have been spurious and false if he could have done so.

CHAPTER IX.

PORPHYRY.

Porphyry was born in Syro-Phœnicia, as we are assured by himself and by Lidanius and Eunapius, and it is well known that he descended from honorable ancestors. It is computed with much accuracy that he was born in the year of Alexander Severus, A. D. 233. His original name was Meleck, which in the Syriac language means "king." He studied under Longinus for quite a time, who changed his name into Porphyry, which signifies in Greek "purple," which was usually worn by the kings and princes. Porphyry was at Rome in the year A. D. 253, only for a short time. He came hither again in the tenth year of the emperor Gallienus, when he was thirty years of age, as related by himself. The tenth year of that emperor answers to the year of our Lord 262. It is concluded that Porphyry was born in the year of Christ 233. At that time Plotinus had a school at Rome, and Porphyry, being much taken with him,

spent there six years under his instructions; at the end of which term he says he had a strong tendency to put an end to his life. Plotinus, perceiving it, told him that did not proceed from reason, but from a melancholy disorder, and advised him to leave the city. Whereupon in the year 268 he went into Sicily, where he was in the second year of the emperor Claudius, in the year A. D. 270, when Plotinus died in Campania. Porphyry is called Bataneotes by Jerome and Chrysostom. Baronius hence argued that Porphyry was a Jew, and was so called from Batanea, a city in Palestine. This, however, has been rejected, yet Porphyry certainly was an Assyrian.

Porphyry's works were very numerous. At this time we will only mention a few of them. He put out a philosophical history in four books, which was quoted different times by Cyril of Alexandria in his work against Julian, and mentioned also by Socrates in his ecclesiastical history. We know that it concluded with the life of Plato. The first book probably contained the life of Pythagoras. He wrote against the Christians fifteen books, but there is nothing of this work in existence except some fragments. He was answered by Methodius Eusebius of Cæsarea and Apollinarius of Laodicea. All confutations of this adversary of the Christians are entirely lost. The works that he wrote against the Christians were no doubt written in Sicily, which is maintained by Eusebius and Jerome. But we do not know that the writings against the Christians were answered by Methodius, who is supposed to have suffered martyrdom in the year of Christ 311, which was near the end of the Diocletian persecution.

The twelfth book of Porphyry, Jerome says, was written against Daniel, and insisted that Daniel did not write that prophecy in the Bible, but that it was written

by another, who lived in Judea in the time of Antiochus, and whose surname was Epiphanes; and insisted that Daniel did not foretell things to come, but related things that had already happened, for if anything was shown to take place that he had foretold, it would be certainly all falsehood, for the writer of that book could not see things in the future. (Vol. 3, p. 1071.) Porphyry labors hard to make Daniel's prophecy all a history. Porphyry says that the five and forty days over and above the twelve hundred and ninety shows the time of the victory gained over the general Antiochus when Judas and the Maccabees fought gallantly and cleansed the temple, broke the idol in pieces, and offered sacrifices in the temple, which might be rightly said if the Book of Maccabees had related that the temple was polluted three years and a half, and not three years. (Vol. 3, p. 1134.) Porphyry here acknowledges the intelligibility and truth of the Book of Daniel, and he shows conclusively that he read the Book of Daniel as we now read it.

Mill, in his prolegomena to the New Testament, has taken notice of several texts in the Gospels to which Porphyry made exception. Matthew 1:11-12: "And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel." Here, as it seems, one and the same person, Jechonias, ends the second fourteen and begins the third class of fourteen; consequently one generation was supposed to be wanting. Porphyry therefore, as is learned from Jerome, charged St. Matthew with a mistake. But Jerome says that Porphyry herein only betrayed his own ignorance and unskillfulness. We can hence clearly argue that in Porphyry's time the genealogy of St. Matthew was generally received by Christians; otherwise there had been

no reason why he should make any remark upon it; for, as Jerome observes, Porphyry mentioned this supposed error of the Evangelist as a reflection upon the earth. Matthew 9:9: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him." Jerome says Porphyry and the Emperor Julian pretend that either the historian has told a lie, or else people were very silly to follow Jesus at His call, acting as if they were ready to follow any man that beckoned to them; "not considering," says Jerome, "that before this time many great miracles and signs have been done by Jesus, of which the Apostles were witnesses before they believed." (B. 4, pp. 1-30.) Matthew 13:35: "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables." That is a reference to Psalm 78, which is entitled a "Psalm of Asaph," and in some copies of St. Matthew where we have "by the prophet" was read "by the prophet Jenoa." This gave an account to the objections of Porphyry which we meet with in the Breviarum upon the Psalter, generally ascribed to Jerome, but not reckoned his by the Benedictine editors. "It is not Isaiah says this, but Asaph," says that writer. "Therefore the impious Porphyry alleges this against us, and says: 'Your evangelist Matthew was so ignorant as to say, "which was written by the prophet Isaiah, I will open my mouth in parables; I will utter things kept secret from the foundation of the world."'" (Vol. 2, p. 2, p. 316.) Jerome thinks and says the original reading was thus, "that it might be fulfilled which was spoken by the prophet Asaph," by whom that psalm was composed. But some transcriber of St. Matthew, not recalling that Asaph could have been a prophet, and

imagining therefore that it was a mistake, inserted the name of Isaiah, who was better known. Matthew 3:3: "This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Here Jerome observes to this purpose, Porphyry compares this place with the beginning of St. Mark's Gospel: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." For since this quotation is composed out of Malachi 3:1 and Isaiah 40:3, he asks how it comes to pass that it is all said to be taken from Isaiah. "To which question," says Jerome, "ecclesiastical writers have answered largely; but I am of the opinion that the name of Isaiah has been added through the fault of the transcriber of the Gospel." (Vol. 4, p. 10.) Jerome has considered this point elsewhere. We hence perceive that at that time the name of Isaiah was read in St. Mark as well as in St. Matthew, whereas now in St. Mark it is "in the prophets." Concerning this various reading divers learned moderns may be consulted.

Relative to the beginning of St. John's Gospel Porphyry used these expressions, which clearly show the sophism of that Gentile writer falls to the ground. He, endeavoring to overthrow the Gospel, makes use of these diversions: "If," says he, "the Son of God be the Word, He must be either outward word or inward word—that is, reason, thought, or speech. But He is neither this, nor that. Therefore he is not the Word." (Theo., p. 588.)

In Galatians 2:11-14 St. Paul says: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain

[information] came from James, he did eat with the Gentiles: . . . . . But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all." Porphyry, not understanding this, in his first book of his books against us, Jerome says, he objects that Peter was reproved by Paul, that he did not proceed uprightly in preaching the gospel, aiming thereby to fix a blot of a mistake upon the one and a peevishness upon the other; hence he argues that it shows falsehood of the doctrine, as if they were mere inventions, or else the heads of the church could have agreed. This was wherein the difference arose between Peter, who was preaching to the Jews, converting them to the Christian religion, and Paul, who was sent unto the Gentiles to carry the Christian religion to them, and arose out of the fact of the different mode of living of the Jews and Gentiles and their customs practiced, and the question whether either or both should follow after the doctrine of circumcision, and it was decided in accordance with the teachings of Jesus Christ that now the circumcision was of the heart.

Here are some extracts out of the book of Letters of Augustine in answer to a few questions or difficulties as taken from Porphyry, proposed by a pagan at Carthage, and sent to him by a presbyter named Deogratias. "If Christ," he says, "be the way of salvation, of truth, and the life (John 14:6), and they only who live in him can be saved, what becomes of the men who lived before his coming?" which difficulty is there enlarged upon. (Aug. Ep., n. 8, vol. 2.) Augustine says that there were revelations made to men from the beginning of the world such as were suited to their circumstances of things, and that all good men in every part of the world were accepted and saved. "In the sacred Hebrew volumes,

down from the time of Abraham, some are mentioned who have the knowledge of the true religion, who neither were descended from him nor were of the people of Israel nor engrafted in among them. The like may be supposed of some in other nations, who also would obtain salvation." (*Ibid.*, n. 15.) The Christians find fault with the sacred rites and sacrifices and incense and other things of which the worship of the temples consists, and yet they allow that this kind of worship began in ancient times by the appointment of God, Who is also represented as wanting first fruits. (*Ibid.*, n. 16.) Augustine shows that sacrifices were appointed of old, which were to be offered to God alone, and that they were designed for the good of men, not of God, Who needed not anything, as is plainly declared. Psalm 16:2: "I have said unto the Lord, Thou art my God. Thou needest not my goods," or, in our version, "my goodness extendeth not to thee." Christ threatens everlasting punishment to those who do not believe in Him, and yet in another place He says, 'With what measure ye mete, it shall be meted to you again,' which is absurd and contrary, for all measure must be limited to time." (*Ibid.*, n. 22.)

Jerome, in his observations, is extolling the excess of Peter and Paul in preaching the gospel. "God sent Moses, Isaiah, Jeremiah, and other prophets, and in Judea was God known. His name was great in Israel (a small tract of land only). He sent Peter, no philosopher or orator, but an illiterate fisherman, who went from Jerusalem to Rome and converted Rome, which the most eloquent men are not able to do. Again, he sent out the Apostle Paul, and he preached the gospel in Jerusalem round about to Illyricum. (Rom. 15:19.) Alexander the Great, king of Macedonia, with a powerful army, did not conquer so many nations as they did.

This Paul, who once was a persecutor, who says himself that he was rude in speech, though not in knowledge, who made solecisms in his speech, subdued the whole world. All this was done for the sake of gain; so says Porphyry. Ignorant and indigent men, because they had nothing, performed some signs of magical art, which is no great matter, for the magicians of Egypt and many others have wrought signs. Let it be granted and as you say, the Apostles wrought signs, that they might enrich themselves with the treasures of rich women whom they perverted. But then, why did they die? Why were they crucified? Others have wrought signs by magical arts, but they did not die for a dead man; they were not crucified for a man that had been crucified. They knew him to be dead, and did they die without any reason? Our victory is completed in the blood of the Apostles; our faith is ratified in their blood. Let us therefore praise God, in whom we glory for ever and ever." (Brev. Psal., vol. 2, pp. 334-335.)

Porphyry in his criticism of the different books in the Bible, also in the different books of the Gospel, shows that the Gospels were used and read as we now use them and read them at a very early date, as shown by Celsus in his criticism; but the objections raised by Porphyry to the Christian religion are very weak and establish nothing except the fact that they emanate from a man who had no knowledge, apparently, of the spiritual life that comes to man through communing with God through His revelations.

CHAPTER X.

JULIAN.

Having heard the testimony of unbelieving Jews and Greeks and the testimony of two of the most distin-

guished writers against the Christian religion, we will here add the testimony and sayings of one of the greatest apostates, who not only renounced the religion, but wrote a volume against it. We will not mention the testimony of Aurelius Aristides, Dion Chrysostom, Claudius Gallienus, of the second century, and many other eminent writers who are alluded to in the Christian or or sacred books, such as Lampridius, Dion Cassius, Longinus, Numenius, and Aurelian, who flourished about the beginning of the third century and during the first half of it, because after the middle of the second century there can be little added which can not be found in the works already quoted; and as to opposing authorities, none greater can be adduced than those which we have already heard. We are next to hear an emperor and an apostate, and one of the most eminent writers and philosophers of his day; whose whole talents, learning, influence, and authority are put in requisition against the cause. We shall, however, find in him the same sort of confirmation of the truth of Christianity and of the antiquity and authority of the sacred writings which we have found in his predecessors; served up, indeed, with a little more of the spice of hatred and illiberality to the Christian name and people.

Julian was about six years of age when Constantine died in 337, soon after which, in the year 339, when Julian was in his eighth year of age, several of Constantine's family were put to death, and among them the father of Julian. The infirmities and weak constitution of Gallus, a brother of Julian, saved Julian's life; it being thence concluded that he could not live long, and Julian's tender age was a security to him. Constantine took care that they should be educated by Christian masters. When Julian was about fourteen or fifteen

years of age, he and his brother Gallus were sent to Cappadocia, where they lived. Julian says they were shut up as in a prison. Here they spent about six years, till the year 351, when Gallus was made Cæsar. At that time Julian was permitted to come to Constantinople; afterwards he was sent away to Nicomedia, where Libanius then taught rhetoric. At that place Julian had a good deal of liberty and became acquainted with divers heathen philosophers, some of whom came hither on purpose to pay their respects to him. Julian at the age of twenty took a liking to one Hellenias, and it is related that some of these philosophers then gave him hope of becoming emperor. Constantine had information concerning him, and Julian, to prevent disagreeable suspicions, as Socrates says, was shaved and made a profession of being a monk. He privately, however, studied philosophy and publicly read the Scriptures, and he was ordained reader in the church of Macedonia.

In 354 Gallus was killed, and Julian was suspected of disaffection. He was sent for, therefore, to come to Milan, where the Emperor then was, and a guard was set upon him. In this danger Julian's life was saved by the intercession of the emperor Eusabia, who obtained leave for him to travel in Greece, which was very agreeable to Julian, who wanted nothing more than to complete his studies at Athens, and the Emperor was likewise willing he should employ his time in matters of literature rather than politics. In the year 355 Julian arrived at Athens, where also Basil and Gregory Nazianzen were studying eloquence and other parts of polite literature; but Julian made no long stay there, for in the same year he was sent for by Constantine to Milan, and on the 6th day of November, 355, he was declared Cæsar, that he might go into Gaul and take command

of the army there, and Britain and Spain were also put under his government. A few days after that Constantine gave him in marriage his sister Helena. In the year 360, about the month of March or April, in the twenty-ninth year of his age, he was, against his will, declared Augustus by the soldiers of Paris, who in a manner compelled him to accept the title and to take upon him the government no longer in the quality of Cæsar, but of emperor. Julian therefore sent some of his officers with a letter to Constantine, who was then in the East preparing for war with the Persians, giving him an account of what had been done, desiring him to yield to him the title of Augustus, and promising him all the submission that could be expected from a second and a partner in the empire. Julian's officers found Constantine at Cæsar in Cappadocia, who resented the conduct of Julian and sent him a letter requiring him to be content with the title of Cæsar. That letter was received by Julian at Paris, and was read in the presence of the people and soldiers. Julian offered to submit to the proposal of Constantine if the soldiers approved of it, but with loud acclamations they confirmed to him the title of Augustus. Julian died in the thirty-second year of his age, having been Cæsar about seven years and a half, Augustus after his proclamation by the soldiers in Gaul about three years, and sole emperor after the death of Constantine a year and almost eight months.

Julian, from the teachings received from those philosophers who formed his acquaintance when young, denounced Christianity and embraced Hellenism at his twentieth year of age; but this was kept very secret, and was known only to a few who were his intimate friends until after he was proclaimed Augustus by the

soldiers in Gaul, and after that he was on the reverse, for when he was in Venice on his way to Constantinople he still pretended to follow the Christian rites from which he had departed a good while before, and privately with his friends practiced augury and divination and all other things customary with the Greeks, and in the month of January, 361, on the festival called Epiphany, he went to the church of the Christians. (Am., b. 21, c. 2.) But when he became declared sole emperor and he was at liberty to act as he saw fit, he made express edicts opening the temples, erecting altars, and performing sacrifices. (Am., b. 22, c. 5.) Julian was a persecutor bearing hard upon the Christians, though without putting them to death. He did not resort to the cruelty of Diocletian's persecution, and other Christian writers say he envied Christians the honor of martyrdom. Jerome records that the character of Julian's persecution was mild; that he enticed them rather than compelled them to sacrifice; but in the course that he pursued he drew many aside from the Christian religion. Gregory Nazianzen, near the end of his second invective against Julian, remarking upon his Misopogon or Satire against the people of Antioch, expresses himself after this manner: "You boast mightily of never eating to excess as a wonderful thing, but say not how you have oppressed the Christians, an innocent and numerous body of men, notwithstanding that whether some particular person is troubled with crudities or not is a thing of little consequence to the public, whereas by the persecution which you have raised the whole Roman Empire has been disturbed." (Gregor., Or. 4, pp. 133-134.)

It can not be necessary to take notice of Julian's works generally, but there is one which can not be omitted; for at length, in his great zeal, in the midst of his

preparations for the Persian War, when he was almost ready to set out on that expedition, he took the pains to compose an argument against the Christian religion. Jerome says it consisted of seven books, and in another place he has quoted the seventh book of that work; but Cyril of Alexandria, in the preface to his confutation of it, mentions only three books written by Julian against the holy gospel and the venerable religion of the Christians. Cyril dedicates this defence of our religion in ten books to Theodosius the Younger; he did not write, as is supposed, before the year 432. Whether some part of Julian's work was lost between the time of Jerome and Cyril, or whether it was differently divided, is not known; but that Cyril mentions three books only because he intended to answer a part only of the work is not believed, and when he says that Julian had written three books against the Christian religion, no doubt it was the whole work which he had put before him. Jerome seems to say that Julian's work was composed during the Persian expedition, but I do not think he intended to say it was written after Julian set out from Antioch in his march toward Persia. No doubt we may rely upon Libanius for the time of this work, who was cited by Socrates; he says: "In the winter season, during the long nights, the Emperor set himself to confute those books which make the man of Palestine a god and the Son of God, and in a long argument showed how trifling and absurd are those things which are admitted by them; in which work he excelled the Tyrian old man. Let the Tyrian forgive me that I say he was exceeded by his son, but," says Socrates, "I am of the opinion that if Porphyry had been an emperor, he would have preferred his work above Julian's." (Socrat., b. 3, p. 96.)

We are informed by some or all of our ecclesiastical historians who write of Julian that he sent for some of the Jewish nation and inquired of them why they did not now sacrifice as the law of Moses directed. They told him that they were not to sacrifice at any place except Jerusalem, and, the temple being destroyed, they were obliged to forbear that part of worship. He thereupon promised to rebuild the temple at Jerusalem, and we have a letter of Julian's inscribed to the community of the Jews, in which he boasts of his having abolished some taxes which had been laid upon them and called their venerable patriarch Iulus his brother. He also entreats their prayers for them, that when he shall be returned victorious from the Persian War he might rebuild the holy city of Jerusalem, which for a long time they had earnestly desired to see inhabited, and that he might come and dwell there himself, and together with him offer up prayers to the Supreme Deity. This letter, however extraordinary, must be reckoned genuine, for Sozoman expressly says that Julian wrote to the patriarch and rulers of the Jews and to their whole nation, desiring them to pray for him and the prosperity of his reign. This is an exact description of the letter we have, which is inscribed to the community of the Jews. It was written in the year 362, as Blettrie supposes. In the beginning of that year, says Tillemont and the Bishop of Gloucester, "there is much on record concerning his abortive attempt to rebuild Jerusalem to please the Jews and frustrate the predictions of the Christians; but the labor of separating the truth from the fable, if there be any truth in the matter, would be much more expensive than the value of all that could be gained from it.

Cyril's answer to it consists of ten books, the first of which is an introduction of his own. In the second book

he begins to make questions from Julian's work and from the many passages quoted from it by Cyril in his several books. It may be concluded that Julian's performance was intended to be a labored confutation both of Judaism and Christianity. In Julian's preface or introduction he says: "I think it right for me to show all men the reason by which I have been convinced that the religion of the Galileans is a human contrivance badly put together, having in it nothing divine, but abusing the childish, irrational part of the soul, which delights in fable. They have produced a heap of wonderful works to give it the appearance of truth." (Cyril's Confutation, b. 2, p. 39.) "It will be worth while," he says, "to compare together the things said of the Deity by the Greeks and the Hebrews, and then we shall inquire of those who are neither Greeks nor Jews, but of the sect of Galileans, why they have preferred their notions to ours, and then why they have not stood to them neither, but forsaking them also, they have taken to a way peculiar to themselves, holding nothing good and valuable taught by us Greeks or by the Hebrews, the disciples of Moses, but collecting what is bad in both, they have taken atheism from the Jewish absurdity and a wicked, dissolute life from our carelessness and indifference. And this is what they call a most excellent religion." (Cyril contr. Julian, b. 2, pp. 42-43.) "That Moses says God was the God of Israel only and of Judea, and that they were His chosen people, I shall demonstrate presently, and that not only he, but the prophets after him, and Jesus the Nazarene says the same; yea, and Paul also, who exceeds all the jugglers and impostors that ever were. For this he presently after alleges." (Exodus, 4:22-23, v. 3, 7-1. *Ibid.*, b. 3, p. 100.) Soon afterwards Julian proceeds in this manner: "But that

God from the beginning took care of the Jews only, and that they were His chosen lot, appears not only from Moses and Jesus, but from Paul also, though this may be justly thought strange in Paul; but upon every occasion, like a polypus upon the rocks, he changeth his notion of God; at one time affirming that the Jews only are God's heritage; at another time to persuade the Greeks and gain them over to his side, saying: 'Is He the God of the Jews only? Yes, of the Gentiles also.' It is reasonable therefore to ask Paul if He was not the God of the Jews, but also of the Gentiles, why did He for the most part at least send to the Jews the prophetic spirit, and Moses and the anointing, and the prophets and the law, and miracles and prodigies of fables? And you hear them saying, 'Men did eat angels' food.' At length He sent Jesus also to them; not a prophet, not the anointing, not a master, not a preacher of the late mercy of God, to us. However, he overlooked us for myriads, or, if you please, for thousands of years, and left us in such ignorance as to worshiping idols, as you say, from the east to the west and from the north to the south, excepting only a small nation about two thousand years ago planted in a part of Palestine. But if He be the God of all and the creator of all, why did He neglect us?" (Cyril contr. Julian, b. 3, p. 106.)

Julian objects against the Mosaic account of the creation of the world, the fall of man, and the confusion of languages. He finds fault also with the decalogue of Moses, which, as he says, contains no precepts that are not equally regarded by all nations except these two, "Thou shalt worship no other gods" and "Remember the sabbath day." He prefers Lycurgus and Solon to Moses. He reflects upon David and Sampson as to their valor, claiming it was exceeded by many Greeks

and Egyptians, and all their powers were confined within the narrow limits of Judea, claiming that the Jews never had a leader that compared with Alexander or Cæsar. He says that Solomon is not to be compared with some eminent men among the Greeks, such as Phocylides, Theognis, Isocrates. He adds that Solomon is said to have been overcome by women and does not deserve to be called a wise man. Julian cavils at several prophecies of the Old Testament which were applied to Jesus by His followers, and says: "Since they therefore differ from the Jews of the present time and say they are the true Israelites, that they highly respect Moses and the other prophets after him, let us see wherein they agree with them, and we will begin with Moses, who, as they, say, foretold the future nativity of Jesus. Moses then, not once nor twice, but often, taught the worship of one God only. Others he calls angels or lords, but he never teaches any other second God, neither like or unlike, as you do. If you have one word in Moses favoring such expressions, you should produce it. What he says is: 'For the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' (Deut. 18:15.) This can not be spoken concerning the Son of Mary, but if we grant you that he would be like unto Moses, not unto God, meaning a prophet like himself and from men, and not from God. Genesis 49:10, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet,' is not said of him, but of David's kingdom, which appears to have ended in King Zedekiah. But that none of these things belong to Jesus is manifest, for neither is he of Judah, and how should he be so when according to you he was not born of Joseph, but of the Holy Ghost. When you reckon up the genealogy of

Joseph, you carry it up to Judah, but you have not been able to contrive this dexterously, for Matthew and Luke have been shown to differ with one another about the genealogy." (Matt. 1; Luke 3; B. 8, p. 253.) "Jesus," says Julian, as quoted by Cyril, "whom you celebrate, was one of Cæsar's subjects. If you dispute it, I will prove it by and by, but it may be as well done, for yourselves allow he was enrolled with his father and mother in the time of Cyrenius; after he was born, what good did he do to his relations, for they would not, as it is said, believe on him, and yet that stiff-necked and hard-hearted people believe Moses. But Jesus, who rebuked the winds and walked on the seas and cast out demons and, as you will have it, made the heavens and the earth (though none of his disciples presume to say this of him, except John only, nor he clearly and distinctly; however, let it be allowed that he did say so), could not order his designs so as to save his friends and relations." (Luke 2; John 7:5; Matt. 14:25; Mark 6:48; John 1; B. 6, p. 313.) "But Jesus having purchased among you, and those the worst of men, has now been celebrated about three hundred years, having done nothing in his lifetime worthy of remembrance, unless anyone thinks it a mighty matter to heal the lame and blind people or exorcise demoniacs in the villages of Bethsaida and Bethany." (B. 6, p. 191.) "But you are so unhappy as not to adhere to the things delivered to you by the Apostles, but they have been altered by you for the worst and carried on to yet greater impiety, for neither Paul nor Matthew nor Luke nor Mark have dared to call Jesus God, but honest John, understanding that a great multitude of men in the cities of Greece and Italy were seized with this distemper; and hearing likewise, as I suppose, that the tombs of Peter and Paul

were respected and frequented, though as yet privately only. However, having heard of it, he then first presumed to advance that doctrine." (B. 10, p. 327.) "But you miserable people," says Julian, "at the same time that you refuse to worship the shield that fell down from Jupiter and is preserved by us, which was sent down to us by the great Jupiter, or our father Mars, as a certain pledge of the perpetual government of our city; you worship the wood of the cross and make signs of it upon your foreheads and fix it upon your doors. Shall we for this most hate the understanding, or most pity the simple and ignorant among you, who are so very unhappy as to leave the immortal gods and go over to a dead Jew?" (B. 6, p. 194.)

Julian blames the Christians for having destroyed temples and altars. "You have killed not only our people who persisted in the ancient religion, but likewise heretics, equally deceived with yourselves, but who did not mourn the dead man exactly in the same manner as you do. But these are your own inventions, for Jesus has nowhere directed you to do such things, nor yet Paul. The reason is that they never expected you would arrive at such power. They were content with deceiving maid-servants and slaves and by them some men and women, such as Cornelius and Sergius. If there were then any other men of eminence brought over to you, I mean in the times of Tiberius and Claudius, when these things happened, let me pass for a liar in everything I say." (B. 6, p. 206.) This passage does wonderfully confirm the genuineness of the books of the Acts of the Apostles and the truth of the history contained in it. Julian challenges the Christians, after he had excepted the two above mentioned, to produce the names of any more eminent men converted from the Gentiles to Christian-

ity in the reigns of Tiberius and Claudius, which is proof that Julian did not and could not contest the truth of the history in the Acts of the Apostles, and likewise that he was well satisfied the Christians had no other authentic accounts of them. Once more: "Since the accounts given in the New Testament, and particularly in the Acts of the Apostles, of the conversion of slaves and maid-servants and of Cornelius and Sergius Paulus are allowed to be true, it is reasonable to believe also that the grounds and reasons for their conversion to the Christian faith are truly and faithfully related, and consequently that they were not deceived or imposed upon, but were convinced upon sufficient and undeniable evidence, such as ought to sway and satisfy wise and good men seeking after the truth. But why do you not observe pure diet as well as the Jews? but eat all things like herbs of the fields, believing Peter because he said, 'What God hath cleansed, that call not thou common.' (Acts 10:15.) What does that mean unless that God formerly declared them to be impure, but now has made them clean? For Moses, speaking of four-footed beasts, says whatsoever divideth the hoof and cheweth the cud is clean, but whatsoever does not do so, that is unclean. (Lev. 11:4; Deut. 14:6.) If then since the vision of Peter the swine has chewed the cud, let us believe him, for that would be truly wonderful. If since Peter's vision it has got that faculty; but if he feigned that vision, to use your phrase, the revelation at the tanner's, why should you believe him in a thing of that nature?" (B. 9, p. 314.) "But omitting many other things," says Julian, "by which I might show the law of Moses to be perpetual, do you show me one place where that is said which is affirmed by Paul with so much assurance, that Jesus Christ is the end of the law." (B. 9, p. 320.) "We

can not say, they keep the feast of unleavened bread, or the Passover, because Jesus Christ has been once crucified for us." (I. Cor. 5:7-10; p. 354.) "Since you have forsaken us, why do you not adhere to the Jews, and why do you not sacrifice? The Jews indeed are hindered because they have no temple or altar, but you who have a new sacrifice have no need of Jerusalem." (B. 9, p. 305.) "These are the things that Paul writes to his disciples and to themselves: 'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I. Cor. 6:9-11.) So you see they were such, but they had been sanctified and washed, having been cleansed and scoured with water, which penetrates even to the soul, and baptism, which can not heal the leprosy nor the gout nor any other distemper of the body, takes away adultery and extortions and all other sins of the soul." (B. 7, p.345.)

Julian argues against the Jew as well as the Christian. He writes in relation to Jesus Christ and His followers, and his testimony is a valuable one to the history of the Christian religion and the New Testament. He admits and states that Jesus Christ was born in the reign of Augustus, at the time of the taxing made in Judea by Cyrenius, and that the Christian religion had its rise and began to be propagated in the times of Tiberius and Claudius. He bears a valuable testimony to the four Gospels, Matthew, Mark, Luke, and John; also to the Acts of the Apostles; and he seems to quote them and refer to them with a knowledge, knowing that they are

the only historical books received by the Christians as of authority and the authentic memoirs of Jesus Christ and His Apostles and the doctrine proclaimed by them. He sets forth clearly their early date, and even argues for it. He also plainly refers to the Acts of the Apostles and to St. Paul's Epistles to the Romans, the Corinthians, and the Galatians. He does not pretend to deny any of the miracles of Jesus Christ, admitting that He healed the blind and lame and demoniacs and that He rebuked the winds and walked upon the waves of the sea. However, he attempts, in a very weak manner and without any argument when considered from a theological standpoint, to discredit or diminish that high character of all those claims, and in failing to do so leaves it undeniable that such works are good proof of His divine mission. He also attempts to show, vainly, that there were few followers of the doctrines of Jesus, yet afterwards acknowledges that there were multitudes of such men in Greece and Italy before St. John, who wrote his Gospel. He also admits the truth of the conversion of Cornelius, who was a Roman centurion at Cæsarea, and Sergius Paulus, proconsul of Cyprus, who were converted to the faith of Jesus before the end of the reign of Claudius; and he often mentions and speaks of St. Peter and St. Paul with derision, yet recognizing them as Apostles of Jesus Christ and successfully preaching His gospel. Thus he has undesignedly been a great witness to the truth of many things recorded in the books of the New Testament. His effort to overthrow the Christian religion only resulted in the greater confirmation of it. His arguments offered against it are perfectly harmless and insufficient to unsettle the mind of the weakest Christian or in any way to lead astray the honest searcher after things that would bring to him eternal

life. He has never shown or made any objection of moment against the Christian religion which was contained in the books of the New Testament.

Julian went on a feast-day to pay his homage in the temple of Apollo at Daphne, in the neighborhood of Antioch, but there were neither people nor sacrifices. The priest had only a small victim of his own preparing; of this Julian complains grievously, that so large a city had not provided some bulls for sacrifice on that solemnity. "You ought," said he, "to have sacrificed both privately and publicly, but you let your wives carry away everything to the Galileans, and they maintain their poor with your goods, and so bring their impiety into esteem." (Lb., p. 363.) The Christians there must have been exemplary indeed to have won with such a spirit of revenge against them; to give such a testimony to their liberality shows the best truth of a good and useful religion, further showing that Christianity was in the ascendency in and around near Antioch, and further showing that the religion of Jesus Christ at that early date had overrun all the provinces of the Roman Empire and many other countries throughout Asia, confirming the testimony of the Scriptures, showing that the Apostles carried out the admonitions and instructions given to them by their Master and Savior, Jesus Christ, "Go ye into all the world and preach my doctrine to every creature." It also confirms the doctrine of the future life shown by the new dispensation preached by the Apostles, and the miraculous power ascribed to the primitive churches, established by the followers of Jesus, and the purity of the morals of the followers of the Christian faith, which no doubt had been confirmed and expected as a true spiritual doctrine by which to follow after God's will among all the Roman provinces, as well as all over

the entire Roman Empire by the leading and most thoroughly educated men of that time and age. This should of itself be the most convincing proof of the divine power that is in the Christian religion to the skeptic, and cause him to at once espouse the faith of a believing Christian and be a strict follower after the Lord Jesus Christ and the doctrine that He taught and left with the Church, which He established throughout the earth in order to draw all mankind to Himself. Julian did not seem to realize the spiritual power that is in Jesus Christ's teachings, in that a man must be born of the Spirit before he is brought into a condition where his eyes are not blinded by the allurements of the god of this world.

CHAPTER XI.

TACITUS OR SUETONIUS.

This man was one of the Romans' greatest historians, and was born about A. D. 55. Some historians have put his birth much later, but there is no question but that they are incorrect; for Pliny the Younger has, in his work called "Pliny's Letters," which is now extant, written him quite a number of letters himself, which related and recorded the death of his uncle, which took place at the destruction of Pompeii. Pliny the Younger, who at that time was yet a student, says himself that he was engaged in his studies at the time that his uncle set out to make some investigation for science, but afterwards learning that a friend of his, by the name of Rectina, was in trouble, he ordered the galleys to proceed at once and bring about the rescue of those that were in trouble; and Tacitus wrote to Pliny the Younger,

making a request of him to send to him the details and a minute description of the circumstances under which his uncle lost his life, and this letter was written during the year A. D. 79, for the eruption of Vesuvius took place August 24, A. D. 79, which would make Tacitus at that time only twenty-four years old. As to the death of Tacitus, it is variously estimated by different historians, but the best authorities show, we think, that it was about A. D. 120.

This man acquired great fame as a historian, as an orator, and as a lawyer. He married the daughter of Julius Agricola, and he held many offices of trust under the Roman Empire. It seems that the history he was writing at the time he wanted Pliny the Younger to send him the account of his uncle's death was not completed until about A. D. 88, as about that time it was placed before the public; and no doubt much of his information was gained from some of the writings of Pliny the Elder, as he also was a great writer and historian. Many different histories that he wrote extended from A. D. 14 to A. D. 105. It has been said by many subsequent writers that his writings gained him much more honor than all the offices and stations in life that came to him by order of the Roman Empire. Most of his writings are obsolete and those that exist are the annals beginning with Tiberius and ending at the death of Nero. Both of these works are now very imperfect and only fragments remain. Tacitus and Pliny the Younger became such intimate friends that they frequently would submit each other's writings to one another, for them to be inspected before publication. Most of the works of Tacitus were published between A. D. 80 and A. D. 98.

The testimony of Tacitus concerning Jesus Christ and the Christian religion and its followers, in charging

that Nero was the incendiary of Rome, is that all human help, nor the liberality of the Emperor himself, nor the allurements presented to the gods availed to abate the infamy he lay under of having himself ordered the city to be set on fire. But in order to suppress this universal belief and clamor, Nero procured them to be charged with the crime and inflicted exquisite and condign punishment upon those people who were in abhorrence for their crime, and who were commonly known by the name of Christians; who in the reign of Tiberius were put to death as criminals by the procurator Pontius Pilate. They were charged with the crime of practicing and adhering to a religious worship which they styled a pernicious superstition, which had been established by a man called Jesus Christ; this persecution practiced by Pilate checked the following of the superstition for a while, but shortly again it broke out and spread not only over all Judea, but in other places. The source of this evil reached the cities also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they were only apprehended who confessed themselves of that sect. Afterwards a vast multitude were discovered, all of which were condemned, not so much, however, for the crime of burning the city, as for the enmity to mankind. Their executions were so contrived as to expose them to derision and contempt; some were covered over with skins of wild beasts and torn to pieces by dogs; some were crucified; others, having been daubed over with combustible material, were set up as lights in the night time and thus burned to death. Nero made use of his own grounds as a theater on this occasion, and also exhibited the diversions of the circus; sometimes standing in a crowd as a spectator in the habit of a charioteer, at

other times driving the chariot himself; till at length those men, though really criminals and deserving exemplary punishment, began to be commiserated as a people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man. (Annals, b. 15, c. 45.) As St. Paul and St. Peter were there in Rome in prison when this massacre took place, and so many Christians (above two hundred) were slain, no doubt they there lost their lives, as they would hardly leave them in the prison when, as they would have it, they were doing the most harm to them and their religion and government of any that could be found. The date of the death of both of these great and good Apostles of the Lord Jesus Christ has been placed at different dates from the time of the burning of Rome, but when you look up the time given when Paul and Peter were last put in prison, you will find that they could not have escaped being brought into that great slaughter of the Christians.

Some put this testimony thus: that Judea was first brought into subjection to the Romans by Pompey, after which they give a summary account of their afflictions under Herod and his son and the emperors Augustus, Tiberius, Caligula, Claudius, and Nero. He mentioned Felix, whom he represented as a bad man and tyrannical in his government; however, the people, he says, bore the exactions of their governor till the time of the procurator Cassius Florus, under whom the war began. Cestius Gallus, president of Seris, came to his assistance, but he being defeated, Nero sent Vespasian into Judea, who was a general of great merit and reputation, and having under him good officers, in the space of two years, about A. D. 67 and A. D. 68, he reduced the open country and all the cities of Judea excepting the city of

Jerusalem. The next year, A. D. 69, was taken up in civil wars, meaning the time of the short reigns of Galba, Otho, and Vitellius, and he tells of the accusation of Vespasian. The following year (and the beginning of it) Titus was appointed to attend to the affairs of Judea, and he now drew near to Jerusalem and besieged it. Tacitus supposes that Titus was in haste to go to Rome to enjoy the pleasures and splendors of the city; he therefore carried on the siege with the greatest of vigor. The army likewise was intent upon plunder and eager to gratify their revenge. The city was, however, strong by situation and with good walls and ramparts, the high towers of Antonias conspicuous from afar. The temple itself was like a citadel, well fortified. They had a fountain of water that ran continually and the mountains were hollowed under ground; moreover, they had pools and cisterns for preserving rain water. There was a great confluence of people, for the men of other cities had been reduced, and in general all the turbulent and seditious people of the nation came hither. There were three captains or heads of factions, Seman, John (called also Bergiaras), and Eleazar, and as many armies, who occupied several parts of the city among themselves. They had fierce contentions, and though great quantities of provisions were consumed, Eleazar being killed, they were reduced to two factions. These fought with each other till the near approach of the Romans obliged them to an agreement. There were many prodigies foresignifying their ruin, which was not to be averted by all the sacrifices and vows of the people, superstitious in their own way of worship, though different from all others. Armies were seen fighting in the air with brandished weapons. A fire fell upon the temple from the clouds. The doors of the temple were suddenly opened;

at the same time there was a loud voice declaring that the gods were removing, which was accompanied by a sound as of a multitude going out. All such things were supposed by some to portend great calamities, but the most had a strong persuasion of the priests (that is, ancient writings in the custody of the priests) that at this very time these should prevail, and that some one should come from Judea who should obtain the empire of the world, which ambiguities foretold Vespasian and Titus. But the common people, according to the usual influence of human passions, having once appropriated to themselves this vast grandeur of the facts, could not be brought to understand its true meaning by all their adversaries. We have been assured that the number of the besieged amounted to 600,000. Tacitus puts it at a smaller number than Josephus, and more bore arms than could be expected from the number, for great was the resolution of all, both men and women. Against this people and city was Titus sent. As the city could not be taken by assault, different hosts were assigned to the several legions; battering engines of all kinds were prepared and all the methods hitherto practiced in sieges by the ancients, as well as new inventions, were employed on this occasion. (Tac. His., b. 5, 9-13.)

That Tacitus undoubtedly hated the Christians is so very obvious on the face of the preceding extracts that there need be no comment on that point, and you can see at a glance that no favor will be shown by this historian witness. So much the better, for what is admitted by those that are enemies of any cause must be taken as true as against any objections. This historian fully shows the following facts in his writing up the history of his own country, in mingling with the people that were attempting and denying so far as best they could

the religion of his own country and following a religion of their own, whose founder they claim was Jesus Christ, the Lord from Heaven: that in his writings he further admits that Jesus Christ is the founder of that sect which was known to the Roman historian as Christians, and that Jesus Christ was put to death as a criminal and ordered to the cross by Pontius Pilate and at the time that Tiberius was emperor of Rome, showing that the Messiah was born in the reign of Augustus, and that the religion of Jesus Christ (which they called a pernicious superstition) was checked for a while, but still more mysterious unless the crucified criminal was publicly justified by a resurrection to life, for the pernicious superstition broke out again and spread not only over Judea, but reached all the countries clear to the city of Rome, and that this pernicious superstition began in Judea; that the Christians found protection, shelter, and encouragement in Rome before Tacitus wrote his annals, which was after A. D. 122; that the Christians were persecuted in Rome as early as the year A. D. 64, if not prior to that date; that the Christians were referred to as dying for their faith and were put to death in various ways; a vast number were apprehended and condemned for hatred, as they claimed for the best interests of mankind, much more than for the burning of the city; they were hated as the offscouring of the earth and the filth of all things; their executions were contrived so as to expose them to derision and contempt; they were destroyed not out of regard for the public welfare, but only to gratify the cruelty of one man; consequently they were really innocent of the crimes alleged against them, even in the better judgment of Tacitus himself; finally they began to be commiserated because they were so cruelly slaughtered. These palpable facts, some of which

we call the gospel facts, and others implied in them, are fairly gleaned from the writings and the extracts from Tacitus. The facts and the epistles attached to them are to be separated by the judicious reasoner in examining them by taking a fair and honest view of the whole situation. The calumnies of the reporter are to be regarded according to his prejudices. Tacitus hated the Christians because they refused to worship his idol gods, and thus were denying his national religion and bringing it into discredit; and he, being a Roman statesman as well as a soldier, would exert his energies into taking any course which he might, in doing which he delighted much in honoring his great nation and government, as you well know there never was a nation of people that was more loyal to their govenrment than the Roman citizens, who were led to believe and did believe that it was a greater honor to be called a common citizen of Rome than to be the ruler of any other nation then existing on the earth; and it is a fact to be deplored, notwithstanding his opposition to the Christian religion and its followers, that the writings of Tacitus should become obsolete, for there is not any question but that he was one of the greatest Roman historians, and that the only thing left is a fragment of the fifth book of his history, from which the preceding extracts are taken.

The final end of the renowned city of Jerusalem and its overthrow by Titus and his army is in full accord with the writings and history given by the historian Josephus. Where they write upon the same subject, they corroborate each other almost exactly. They both mention the three legions quartered in Judea, the Twelfth brought in from Syria and other legions from Alexandria, besides the armies of the Roman allies; also kings Agrippa, Schemus, and Autischus, and a large body of Arabi-

ans, who were always averse to the Jews, and some volunteers of distinction even from Rome and throughout Italy, who were willing to serve under Titus, a general of such renown that they were desirous to signalize their valor before him and thereby recommend themselves to his favor. This also verifies the predictions of Moses concerning the nation from afar of a fierce countenance by which the Jews were to be punished for their apostacy. Much has been said of the facts of Pilate and his letter to Tiberius concerning Jesus Christ, and of his attempt in the Roman Senate to have Jesus Christ recognized and enrolled as a god. Justin Martyr, in his first Apology, presented to the emperor Antoninus Pius about the year 140, having spoking of the crucifixion and its attendant consequences, adds: "And that these things were so done, you may know from the acts made in the time of Pontius Pilate." Tertullian, in his Apology, A. D. 200, speaking of the crucifixion and resurrection and the appearance of Jesus to the disciples, says: "Of all those things relating to Jesus Christ, Pontius Pilate, in his conscience a Christian, sent an account to Tiberius, then emperor of Rome." And in another part of his Apologies he speaks as follows: "There was an ancient decree that no one should be received as a deity unless he was first approved by the Senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested our Savior's divinity, proposed to the Senate, giving his own vote first in his favor, that he should be placed among the gods; the Senate refused, because Tiberius himself declined that honor. Nevertheless the Emperor persisted in his own opinion, and ordered that if any accused the Christians, they should be punished. 'Search,' says he, 'your own writings, and

you will there find that Nero was the first emperor who exercised any acts of severity towards the Christians, because they were then very numerous at Rome.'"

Eusebius also states that when the wonderful resurrection of our Savior took place and His ascension to Heaven, this fact was in the minds of all men; it being an ancient custom for the governors of provinces to write to the Emperor and give him a full account of new and remarkable occurrences that took place, in order that he might not be ignorant of anything. The resurrection of our Savior being such, and so much talked of throughout all Palestine, Pilate informed the Emperor of it, and likewise of His miracles, which he had heard of, and that He had been raised up after being put to death; stating that He was already believed by many (his enemies) to be a God. It is said that Tiberius referred the matter to the Senate, but they refused their consent, under the pretence that it had not been first approved by them, there being an ancient law that no one should be deified among the Romans without the order of the Senate; but indeed because the saving and divine doctrine of the gospel needed not to be confirmed by human judgment and authority. However, Tiberius persisted in his former sentiment and allowed not anything to be done that was prejudicial to the doctrine of Jesus Christ.

These things are also related by Tertullian, a man famous on other accounts, and particularly for his skill and great knowledge of the Roman laws, who speaks thus in his Apology of the Christians, written by him in the Roman tongue, afterwards translated into Greek. His words are thus: "There was an ancient decree that no one should be consecrated as a deity by the Emperor unless he was first approved by the Senate. Marcus Au-

relius knows this by his god, Alburius. This is to our purpose, for inasmuch as among you dignity is bestowed by human judgment. And if God does not please men, He shall not be God. And, according to this way of thinking, men must be propitious to God. Tiberius therefore, in whose time the Christian man was first known in the world, having received an account of this doctrine out of Palestine, where it began, communicated that account to the Senate, giving at the same time his own suffrage in favor of it; but the Senate rejected it, because it had not been approved by themselves. Nevertheless the Emperor persisted in his judgment, and threatened death to such as should accuse the Christians." "Which," adds Eusebius, "could be no other than a disposal of divine providence." The doctrine of the gods, which was then in its beginning, might be preached all over the world without molestation.

After examining all the evidence *pro* and *con* of these testimonies concerning the acts of Pilate and his letter to Tiberius and his motion thereon, although there is much in favor of them, yet, as there is some reason to doubt, and as it is our desire not to rely upon any testimony or incidents in any way of an ambiguous character, we do not place them in our premises, and will not make use of them to be fully relied on as authentic, and the fact that they have come from heathen witnesses. We also place the monumental inscription concerning the Christians in the time of Nero found in Portugal, formerly called Lusitania, to Nero Claudius Cæsar Augustus, high priest, for clearing the province of robbers and those who taught mankind a new superstition. By this "new superstition," as it has been seen, was meant the Christian religion, as well understood at that time. Nero (A. D. 68) did no doubt proscribe the Chris-

tians, and it is most probable that his monument and inscription thereon are genuine, but the authenticity has been brought into question; it will therefore still be left in the doubtful list of authorities. Aside from these, there are so many positive and indisputable authorities that are herein shown and are produced in establishing the facts of the Christian religion being originated, taught, and established with the people who followed that doctrine of the Lord Jesus Christ, that there is no use of insisting upon their genuineness.

However, we will here relate what Suetonius has said about the Messiah, our Lord Jesus Christ, and His religion, claiming that it was established by Him among mankind. Caius Suetonius Tranquillus was a son of Suetonius and appears first in the reign of Trajan, under Adrian. The last named was secretary, which place he quit about the year A. D. 121. Pliny the Younger being a close friend of Suetonius, and Suetonius having no children by his wife, Pliny procured for him from Trajan the same privilege that those had under the Roman law who had a family of three children. His recommendation to Emperor Trajan shows the constancy and friendship that had existed between them. He was born about the beginning of the reign of Vespasian. It is claimed and maintained that this was about twenty years after the death of Nero, or about the year A. D. 88. He refers to himself as being a young man. It can then reasonably be assumed that in the thirteenth year of Trajan's reign, or in the year of our Lord 110, he was not less than forty years of age. He was the author of a great number of books, of which there are now remaining nothing but his lives of the first twelve Cæsars and a part of a work concerning the illustrious Gearminareans and Reloncians. All the fragments attributed to Sue-

tonius have been published with a critical commentary by Roth. Elius Mania, whose death is particularly mentioned by Suetonius, was undoubtedly a man of very ancient and noble family, and Domitian had killed many of their senators. The Christians were generally of the meaner rank of people (because Jesus Christ brought the good tidings of great joy to poor people), and still more despised for their religion than for their condition. Had they embraced Christianity, they might have produced some dispute or disturbance which came to the Emperor's knowledge. This seems to be the meaning of Suetonius: that there were disturbances among the Jews and others at Rome upon occasions of Jesus Christ and His followers. If this passage were clear, we should have the testimony from a heathen author of good note, that there were Christians at Rome before the end of the reign of Claudius, as indeed we know there were from the historians of the Roman Empire and from authentic writers of our own. (Acts 18:2-26 and also Rom. 16.) Though it may not be recorded clearly and decisively, it has an appearance of much probability, so that it has been testified among learned men of good judgment. This passage of Suetonius is expressly cited by Orosius, a Christian historian of the fifth century. But he was not clear about the meaning of it. In the life of Nero, whose reign began in the year of our Lord 54 and ended in 68, Suetonius says that Christians were punished, and they were a sort of men who followed a new and magical superstition. Suetonius here assures us that the Christian religion was very recently started throughout Palestine, and that it had already gained footing in the Empire. From his calling it a "magical superstition" it may be considered that there were some things of an extraordinary nature performed to justify the espousing

and adhering to the religion of Jesus Christ, and it certainly must have been regarded as of divine origin upon the ground of some wonderful things that had been accomplished, which stood out and bore almost undisputed testimony to its truth, and in fact were of such a nature that its testimony could not be successfully disputed, or its adherents would not have recognized it and clung to it with such great tenacity and adopted it as their only hope of obtaining eternal life. Not only that, but they at the same time, in the estimation of their enemies, had abandoned their former position and religion and adhered to this new and unheard-of fanatical superstition. The Romans therefore considered that they were enemies to all mankind, and were great in their efforts and desires to disturb public worship that adhered to any other of the gods.

The word "new," when applied to religion, is not acceptable, for Tacitus says of the Jews: "Whatsoever might be the origin of their religion, it certainly has the advantage of all other religions in its antiquity." That the Christians were maliciously and roughly handled in the days of Nero we have seen from Tacitus and his contemporary writings. Nevertheless it has been observed by some learned men that Suetonius does not say particularly that they were punished at Rome, or for setting fire to the city. His expressions referring thereto seem to be more gentle and might include more extensive sufferings in the provinces as well as in the city, of which we have positive proof from various Roman and Christian writers. You might observe that Suetonius speaks with accusation of the sufferings which the Christians endured in this reign, for they are mentioned with divers other acts, ordinances, or institutions of Nero which were entitled to some consideration, as

anyone will allow who observed the different articles in the same chapter.

In his life of Vespasian, Suetonius also records the ambiguous oracle mentioned by Josephus and Tacitus. He says there have been men for a long time all over the East maintaining and asserting that it was in the Fates (in the decrees or books of the Fates) that at that time someone from Judea should obtain the empire of the world, and many of them assumed and believed that it was referring to the government and head of the Roman Empire. This opinion naturally arose because of the fact that their government was supposed to be the ruler of the whole world at that time, and thus the prediction that this king would ascend the throne at Rome. However, the Jews always interpreted this personage who was to come and take charge of a new kingdom to mean themselves, from their Scriptures, which had been so clearly and so plainly prophesied; and this being a fact, no doubt, caused the Jewish nation to rise in rebellion or war against the Roman government, and in their first efforts they had no little success against the Romans, and also overcame their own governors of Syria, who came to their assistance; this gave rise to a more general raising of armies, which caused greater efforts to be made at once by the Romans. Vespasian was appointed for that service, who, among other commanders under him, had his elder son, Titus, heading part of his army in good order. He entered upon the war with great vigor, and not without hazard to his own person, having been slightly wounded in an attack made at one of their towns and received several darts from his shield.

The conspicuity given to these prevailing expectations by Josephus, Titus, and Suetonius demands that we should emphatically notice it. Let it then be re-

membered that in the Jewish prophets, then translated into the most learned and popular living languages and generally read all over the East, various express and clear predictions were written. "Seventy weeks [or 490 years] are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." This gives the whole period of 490 years from the going forth of the decree to the coronation of the Messiah; to the anointing of the Most Holy. According to Sir Isaac Newton, it was 457 years from the seventh year of Artaxerxes to the birth of the Messiah, and to His death 490 years; but the same prophet, in his interpretation of the dream of the Chaldean monarch, positively and unfiguratively asserts that in the days of the last kings (among the Roman emperors) the God of Heaven would set up a kingdom which would finally engross all the empires of the world, which kingdom would stand for ever and for ever; and there were then good grounds for the great prevailing expectation all over the East, that some person from Judea should in those times obtain the empire of the world. Rabbi Neheruses, a Jew, who flourished about fifty years before the Christian era, said that these words quoted from Daniel certainly alluded to the times of the Messiah. Some of the things in the oracle which should be noticed are the time when a person should appear, the place where he should commence his conquest, the success of his enterprise, the credit which he gained all through the East; these are set out and acknowledged by Josephus, Tacitus, Suetonius, and also Philo, the Jewish writer, who

was a contemporary with Josephus and the Apostles. They all agree upon that question.

You will find that Philo and Eusebius (pages 21 and 25) make quite a number of references to the Christians. It may also be observed from the Jewish prophet that the pagan sybils gave out their oracles the same year that Pompey took Jerusalem, and that one of the sybil orators made a great noise that Nature was about to bring forth a king to the Romans. Suetonius says that the Romans were so terrified that the Senate passed and issued a decree that there was a man to be born that year who should be educated and in the lifetime of Augustus. He says that there was to be born a personage who would give great hopes of applying this prophecy to themselves. Appen, Sallust, Plutarch, and Cicero all say that this prophecy of the sybil stirred up Cornelius Lentulus to think that he was going to be the man who should be the king of Rome. Others applied it to the great Cæsar. Cicero, however, sneered and derided at the application, and affirmed that this prophecy should not be applied to anyone born in the Roman Empire. Even Virgil, the poet, who wrote his Eclogues about the time of Herod the Great, compliments the consul Pollio with this prophecy, supposing that it might refer to his son Saloninus, then born. Virgil substantially quotes and verifies the prophecies of Isaiah and applies them to this child Saloninus:

"The last age decreed by Fate to come,
And a new frame of all things does begin;
A holy progeny from Heaven descends.
Auspicious be his birth,
Which puts an end to the iron age,
And from whence shall arise
A golden state for glories through the earth."

Then the poet alludes to Isaiah 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like an ox. They shall not hurt nor destroy in all my holy mountains. Nor shall the flocks fierce lions fear, nor serpents shall be there, nor herb of poisonous juice; but what footsteps of our sins remain are blotted out, and the whole world set free from her perpetual bondage and her fear." The very words of Haggai are by the poet next referred to: "Enter on thy honors, in now the time of spring of God, O thou great gift of Jove. Behold, the world, heaven, earth, and seas do shake. Behold how all rejoice to greet that glorious day." Virgil, as if he were skilled in the Jewish Scriptures, goes on to state that these glorious times should not immediately succeed the birth of that wonderful Child, yet some remains shall still be left of ancient fraud, and war shall still go on. Now the question is not whether Virgil applied this partly to Augustus, Apollo, or Saloninus then born, but whether he did not apply it to the general expectation everywhere prevalent, that a wonderful person be born and a new age commenced.

Now, as no document or books of facts or of the future destinies of our race can be adduced from the heathen nations, in which there are many such intimations as those above quoted, and as the Jewish Scriptures abound in such intimations, and as they were read all over throughout the East, both in Hebrew and in Greek, long before the birth of Jesus Christ of Nazareth, we must value very highly the singular concurrence of so many alien writers attesting not only the existence, but the intelligibility of the prophecies concerning Jesus Christ, our King. And we may add that it appears very difficult, if not absolutely impossible, for any intelligent unbeliever to dispose of these witnesses or the facts.

which they attest in any way honorable to his intelligence and honesty, and deny them he can not, unless he denies everything written by the Jews, Gentiles, and Christians.

Suetonius is not a historian, but in his biography of the life of Titus he speaks of the overthrow of Jerusalem. While Titus yet served under Vespasian, he took Torichea and Gamala, two strong cities of Judea, and having in an engagement lost his own horse, he mounted upon another, whose rider had been killed in fighting against him. Titus had been left in Judea to complete the reduction of the whole country, and in the siege of Jerusalem killed seven of the enemies with as many darts. He took that city, no doubt, on his birthday, and was then saluted by the soldiers with the title of "emperor." Titus triumphed at Rome with his father. We get out of this testimony that Jesus Christ is the leader of the Christians; that the Christian religion was introduced by extraordinary powerful means, and was called a new and magical superstition; that the followers of this new religion were persecuted relentlessly during the reign of Nero; that the Jews were banished from Rome by Claudius, and have the title attached to them as Christians, as the Romans thought the Jews were backed behind this new pernicious superstition. St. Luke sets out and states in his Gospel, referring to one coming from Judea and obtaining the empire of the world, that they were in a rebellion against the Romans and the city of Judea; also they were subdued, and in doing so the great city of Jerusalem was besieged, destroyed, and overcome by the Romans, as foretold by Jesus Christ and recorded by His Apostles.

CHAPTER XII.

ADRIAN.

In searching out and looking over the many wonderful and convincing evidences of the truth and genuineness and foundation of the Christian religion, it would be incomplete without adding to its proof some things that were done and recognized by the emperor of Rome whose full name was Publius Ælius Adrianus. He was born at Rome on the 24th day of January, A. D. 76, and in history is said to have died on the 10th day of July, A. D. 138. He ascended the throne at the time of the death of Trajan, in A. D. 117, on or about the 11th day of August. This man was a tyrant as against men who were about his equals, and he had very many of them slaughtered when he came into power, which he accomplished without doubt in order to clear up the feeling against him which he regarded and believed all emanated from and through these men, whom he wreaked his vengeance upon by having them executed and put out of the way, so they could not do him harm during his reign. He had a law made that no senator should be killed without the order of the Senate. But his friendship shown to the Christians has let him come down into history as a very reasonable man. He did not issue any new edicts against the Christians, but let stand what came to him from the emperor Trajan, and quite a number of Christians within the Roman Empire did, no doubt, suffer martyrdom about A. D. 126 and A. D. 129. Adrian went to Athens and stayed there quite a time, partly on business and partly for pleasure, and during

that time he was presented with Apologies from Quadratus and Aristides.

Sulpicius Severus places the fourth persecution in his reign, but claims and insists that the same emperor afterwards restrained it, as will be shown by a rescript, which will hereinafter be produced in full. Crosius puts Adrian among the persecuting emperors, and puts the fourth persecution in the time of Marcus Antoninus. It is found in the ecclesiastical history of Eusebius that Serenius Granianus, proconsul, wrote to Adrian that it seemed to him unjust that the Christians should be put to death in the most ignominious manner in which they were put to death, only to gratify the clamors of the people, without trial and without any crime proved against them, and that Adrian in answer to the letter wrote to Minecius Fecundanus, proconsul of Asia, ordering that no man should be put to death without a judicial process and a legal trial. It is manifest from the conclusion of Justin Martyr's first Apology, which was presented to Antoninus the Pious and the Senate of Rome, that the rescript of Adrian was subjoined to it, and from Eusebius we know that it was written in Latin. He translated it into Greek and inserted it into his ecclesiastical history; thus we have it, and whence it has been put at the end of Justin's Apology in the same language. The reason why this rescript was sent to Minecius Fecundanus is supposed to be that Serenius was near expiring. Besides Justin Martyr's early and express authority, this rescript is also mentioned by Melito in his Apology to Marcus Antoninus, whom he reminds that his grandfather Adrian had written in their favor. As to others, so particularly to Fecundanus, proconsul of Asia; this rescript is also referred to by Sulpicius Severus, as before observed. The genuineness of it, therefore, is un-

doubtable. It is very reasonably supposed that besides the letter of Serenius Granianus, the Apologies of Quadratus and Aristides, presented about the same time, contributed to procure this favorable rescript, which is plainly hinted at in the Chronicles of Eusebius.

Here is the rescript literally translated from the Greek of Eusebius: "Adrian to Minecius: I have received a letter written to me by the illustrious Serenius Granianus, whom you have succeeded. It seems then to me that this is an affair which ought not to be passed over without being examined into, if it were only to prevent disturbance being given to the people. And further, that there may be no room left for informers to practice their wicked arts. If, therefore, the people of the provinces would appear publicly and in a legal way charge the Christians, that they may answer for themselves in court, let them take that course, and not proceed by importunate demands and loud clamorers only; for it is much the best method, if any bring accusations, that you should take cognizance of them. If, then, anyone shall accuse and make out anything contrary to the laws, do you determine according to the nature of the crime. But, my Hercules, if the charge be only a calumny, do you take care to punish the author of it with the severity it deserves."

By "importunate demands and loud clamorers," or, in other words, on clamorers' petitions, learned men generally understood the popular cry of those times, "The Christians to the lions!" Nor was it an unusual thing, as Valesius observes in his notes upon the place, for the people at Rome or in the provinces in the time of public shows, when they were got together in the theater, by their loud cries and their tumultuous behavior to gain their will of the presidents and even of the emperors

themselves. The method had been practiced against the Christians, and it was likely that men were brought before the presidents on general accusations without distinct proofs. The Emperor was apprehensive that evil-minded men would sometimes hurry on to death men who were not Christians. Therefore he directs the proconsul that no men should be punished as Christians without a fair and public trial before himself in court. The Emperor's orders are obscure: "If anyone shall accuse and make out anything contrary to the laws, do you determine [or punish] according to the nature of the crime." Some may be apt to think that the Emperor now appointed that men should not be punished for being Christians unless some real crime were alleged and proved upon them. But that does not clearly be the meaning; nor can we reasonably suppose that the edict of Irenæus is here reported, according to which if a man were accused and proved to be a Christian, a president is required to punish him unless he recant. Nevertheless the rescript must be allowed to have been beneficial to the Christians. Several ancient writers, as we have seen, say that afterwards the persecutions, which before had been violent, were restrained and moderated. The Christians were hereby taken out of the hands of the common people and the tumultuous rabble and brought before the governors of provinces to be examined in open court, and not to be condemned without evidence. This undoubtedly was considered a great relief and advantage brought to men who were as much disliked by the generality of their neighbors as the Christians were. Melito, as before quoted, says that Adrian wrote in favor of the Christians to Fecundanus, proconsul of Asia, by which we are led to understand that this rescript was sent to other governors of provinces, as well as to Fecundanus,

or that this rescript sent to him was to be the rule of conduct to be adhered to by all the rulers of the provinces, and not to Fecundanus only.

From this rescript and from the letter which gave account to it we learn that there were then Christians in Asia; it is probable they were there in great numbers, for the affair appeared worthy of the Emperor's consideration. But Christians, as is apparent, were odious to the generality of the people in that country; therefore men must have had some good reason for embracing a profession which rendered them obnoxious to all their neighbors and liable to bring death and destruction to them and their families and confiscation of all their property. From what we have seen of Quadratus and Aristides, two learned Christian apologists, and the emperor Adrian, and also Serenius and Fecundanus, two governors of the province of Asia, it may be concluded with certainty that the Christians were now well known to the Roman emperors as well as throughout the Roman Empire. Indeed, the Christians no doubt diligently embraced all favorable opportunities to make themselves and their own innocence, and the principles of their religion and the ground and reasons of their belief, well known to all men, and especially to the emperors and to all other magistrates and officers who had power to persecute them and destroy them. This would, no doubt, be the way and means by which they would propagate their religion and gradually wipe off the calumnies that had been invented against them and with which they were troubled for a while.

Quadratus and Aristides presented their Apologies to Adrian at the time of the celebration of the Eleusinian mysteries at Athens, when there was a concourse of men of all ranks, especially of the highest and most eminent

and most distinguished for their learning and zeal for the established rights. At that very time those apologists made public and pleaded the cause of their religion and of their brethren, the professors of it; nor did they make a contemptible figure. Their discourses were rational, eloquent, and persuasive, and they were followed by a relaxation of the violence of the persecution which for some time had raged in several provinces through the prevailing animosity of the people, and it is particularly observed by Eusebius in his "Evangelical Preparation." In the reign of Adrian the Christian religion is drawn out in the eyes of all men.

There are others besides our apologists who are entitled to applause in this place. Serenius Granianus is styled by Adrian, in his rescript, an illustrious man, and by Jerome, in his Chronicle, a truly noble person. It can hardly be doubted but that he was a man of a very generous mind and a lover of justice and equity and who no doubt espoused the cause of the Christians when the tide of hatred ran very greatly against them. His successor, Fecundanus, to whom the rescript was sent, may have been a man of like disposition, nor can you hardly withhold from saying in this place here, "Be it to the honor of the emperor Adrian that it does not appear that he ever himself ordered or issued any orders for persecuting the Christians." The persecution which they had suffered in the beginning of his reign was no doubt owing to the blind and ignorant bigotry and violence of the common people. When the proconsul of Asia sent him a letter representing the hardships which the Christians lay under beyond most and in fact all other men, he sent a favorable rescript which could not but be and actually was of great advantage to them; and he received the Apologies of Quadratus and Aristides in be-

half of a despised and honest and righteous persecuted people, who suffered always, apparently without resentment. So far from being provoked at their importunity, he gratified their requests and moderated the displeasure of men against those whose cause they had pleaded. If moderation be a virtue (as it certainly is), it is more specially commendable in a man of great power and of high station.

A passage formerly omitted will now be transcribed from the Apology of Quadratus, which was no doubt the first of all the written apologies presented to the Roman emperors. It is in these very words: "The works of our Savior were always conspicuous, for they were real; both they that were healed and they that were raised from the dead, who are not seen only when they were healed or raised, but for a long time afterwards. Not only whilst He dwelled on the earth, but also after His departure, and for a long time after His ascension, that many of them have reached to our time." Jerome supporteth that Quadratus himself saw several of those persons who had been the subjects of our Savior.

Besides the rescript, there is a letter from Adrian to Servianus, husband of Paulina, the Emperor's sister, who was consul in A. D. 134. It was preserved by Vapiscus, one of the writers of the Augustine history, who flourished about the year A. D. 300. Adrian had been some time in Egypt, having left it when he got into Syria. He wrote that letter to his brother-in-law in the year A. D. 134. I shall transcribe it from the historian Cemnion: "The Egyptians, as you well know," says Vapiscus, "are vain, fond of innovation, men of all characters; for there are many then Christians and Samaritans and such as take prodigious liberty in concerning the times."

That none of the Egyptians may be offended with me, I shall produce a letter of Adrian taken from the books of Apalegian, his freedman, in which the character of the Egyptians is clearly represented: "Adrian Augustus to the consul Servianus, wishes health. I have found Egypt, my dear Servianus, which you commended to me, all over fickle and inconstant and continually shaken by the slightest reports of fame. The worshipers of Serapis are Christians, and they are devoted to Serapis, who call themselves Christ's bishops, no doubt because there is no ruler of the Jewish synagogue, no Samaritan, no presbyter of the Christians, no mathematician, no soothsayer, no anointer; even a patriarch, if he should come to Egypt, would be required by some to worship Serapis, by others Christ, a seditious and turbulent sort of man. However, the city is rich and prosperous. Nor are any idle; some are employed in making glass, others paper, others weaving linen. They have one God; Him the Christians, Him the Jews, Him all the Gentiles worship."

It can not be needful for me to explain all the several sorts of people here spoken of, nor ought it to be thought strange that the Christians share in the Emperor's satire and are represented by him as fickle and inconstant like the other Egyptians. It seems from this letter that the Christians were very numerous at Alexandria and in other parts of Egypt when Adrian was in that country, and it must be acknowledged to be certainly very remarkable that, within a century after the resurrection of Jesus Christ, the Savior should have so many followers in Asia and in Egypt, as is certainly manifest from this one of the Emperor's authentic writings, and all this took place without any recognition whatever of the civil government. This fact would almost be a lesson to-day to Christ's followers and devotees, as to the mingling of

Christ's religion with civil government, or taking into Christ's sanctuary any of the affairs of the world's governments or of worldy men's conduct or actions, whenever they are or can be applied in any way to the government of man; for it does seem that doing so certainly detracts from the high standard of spiritual life which our Savior Jesus Christ taught men to adhere to. These people, located in those countries in those dark days of God's kingdom, it would seem that it would be almost impossible to open up their eyes sufficiently for them to espouse Christ's religion against the wonderful opposition which they would have in so doing, not only coming from their own people, but the various different kinds of people that it was shown lived and mingled among the inhabitants of that country. Jesus Christ's bishops, who had already become established and fixed there to propagate and diffuse the Christian religion, must have been filled with the Spirit and worked with a fervency of unparalleled spiritual power.

We further find by the writings of Adrian, Pliny, and many other historians, that the Church of Jesus Christ was organized and equipped with all its officials at this day, and well established throughout Egypt and Asia, and all this was accomplished within almost a half-century after the Savior had ascended to Heaven; and it can be further observed that this religion had been fully conveyed to all the Roman governors and emperors within one lifetime after the Savior had given His direction to His Apostles to preach His gospel to all men. They converted, it is recorded, some of the Roman officers to their faith, and in doing so caused those men to be placed in the attitude of traitors to their government. When you take into consideration that fact, and then further view the situation in that they took on a new religion,

which was very unpopular to the world at the time when they were converted, and then that the ones who brought about the conversion of these Roman officers were men without learning or experience (who always during their life had been the followers of the sea, fishermen), you can not help but feel that those men were assisted in their efforts to bring about the results they did by a power beyond their own.

CHAPTER XIII.

LUCIAN.

The testimony that we expect to derive and retain in this instance is from this Greek author, who was born in Somasata, on the Euphrates, about A. D. 120, and died in Egypt about A. D. 200; his parents being Jews. They could not give him an education. He was apprenticed when about fourteen years of age to his maternal uncle, a reputable sculptor in his native city; receiving a severe flogging for an act of carelessness, he returned home and exercised himself to the study of rhetoric and literature. He traveled for some time in Ionia, and having completed his studies, began to practice as an advocate at Antioch. But meeting with no success, he was drawn to writing speeches for others. He next visited the greater part of Greece, Italy, and Gaul, giving lectures in the cities. At Athens he made himself familiar with the Attic dialect and cultivated an acquaintance with a philosopher, Demonax. In Gaul he appears to have remained for several years, and here he chiefly gained his profession and reputation and made himself rich. On returning to his native country he applied

himself to writing, but still traveled occasionally, visiting Ionia and Achæia about A. D. 160 or 165 and Paphlagonia about 170; while in Paphlagonia he planned various contrivances for exposing the impostures of the pseudo-prophet Alexander, who accordingly ordered the crew of the vessel in which Lucian was returning home to throw him overboard. From this fate he was saved only by the intervention of the captain, who had him conveyed out of the ship and put on the shore. In his latter days he was appointed procurator of part of Egypt, and was in expectation of a proconsulship when he died. The works of Lucian are of a very miscellaneous character. The best known are his Dialogues. His compositions exhibited various degrees of merit.

Among his writings is a letter, and it is deemed best to set out all that portion of it relating to the subject here under discussion. He writes in the letter to Cronius concerning the death of one Peregrinus (who was also called Protius), who publicly burnt himself in the sight of all Greece soon after the Olympic games were over in the year of our Lord 165, or some others have placed it in the year A. D. 169, not long after which this history of him was written by Lucian; Peregrinus, according to Lucian's character of him, was a person who rambled from place to place and from one sect of philosophy to another. "On account of becoming in disfavor with the people at his place of living, he concluded to make a trip abroad and travel in foreign countries for information, and there he learned the wonderful doctrine of the Christians by conversing with their priests and scribes near Palestine, and in a short time he showed they were but children to him, for he was a prophet, high priest, ruler of a synagogue, uniting all offices in himself alone. Some books he interpreted and explained; others he

wrote, and they spoke of him as a god, and took him for a law-giver, and honored him with the title of Master. They, therefore, still worship that great man who was crucified in Palestine, because he introduced into the world this new religion. For this reason Protius was taken up and put into prison, which very thing was of no small service to him afterwards, because of the fact of giving him great reputation to his importers and gratifying his vanity. The Christians were much grieved for his imprisonment, and tried always to procure his liberty; not being able to effect that, they did him all sorts of kind offices, and not in a careless manner, but with the greatest assiduity; for even betimes in the morning there would be at the prison old women, some widows, and also little orphan children, and some of the chief of their men, by corrupting the keepers, would get into the prison and stay the whole night there with him, and then they would have a good supper together and their sacred discourses. And this excellent Peregrinus (for so he was still called) was thought by them to be an extraordinary person, no less than another Socrates; even from the cities of Asia, some Christians came to him by an order of the body to relieve, encourage, and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion, and Peregrinus chained brought him in a good sum of money from them, for these miserable men have no doubt but that they shall be immortal and live forever. Therefore they contemn death and many surrender themselves to suffering. Moreover, their first law-giver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks and worship that Master of theirs, who was crucified, and en-

gaged to live according to His laws. They have also a sovereign contempt for all the things of this world and look upon them as common, and trust one another with them without any particular security, for which reason any subtile fellow by good management may impose on this simple people and grow rich among them. But Peregrinus was set at liberty by the governor of Syria, who was a favorer of philosophy, who, perceiving his madness and that he had a mind to die in order to get a name, let him out, not judging him so much as worthy of punishment. Then to his native place Peregrinus returned, partly in hope of recovering his father's estate; but, meeting with difficulties, he made over to the Parsians all the estate he might expect from his father, who then extolled him as the greatest of philosophers, a lawyer of his country, and another Diogenes or Socrates. He then went abroad again well supplied by the Christians with all traveling charges, by whom also he was accompanied, and lived in great plenty. Thus it went with him for some while. At length they parted, having given also some offence by eating, as it was supposed, some things not allowed by them. This man was very old when he put an end to himself. No doubt when he was the most active in his religious worship was during the earliest part of his life. You might put it about A. D. 160 or A. D. 169. The name of Peregrinus was given to him by the Christians, and by that name he went while laboring amongst them; but out among the other parts of the world he was better known as Protius."

This testimony must be received as authentic, for Lucian is not a friend of the Christian religion, and in his letter he admits that this religion did exist and that its founder was Jesus Christ, and that they worshiped

Him as a God, and that the relations between the people who followed this wonderful man were such that they had full confidence in one another, so they never took any security from each other for any accommodation from one to the other; and Lucian adds that a shrewd, calculating, unscrupulous man could go among them and very easily make his fortune; that the Founder of this religion was crucified in Palestine; He was their Master and the author of the first principles received by them; and that these Christians had strong hopes of immortal life, also a contempt for worldly things and its enjoyments. On account of their religion, they would suffer and endure many inflictions and hardships perpetrated against them, either in person or in property, and not resent them. Their Master had recommended among them to have that mutual love to one another, and he reports that this did prevail among them to such an extent that if any of them got into trouble, they would do all in their power to relieve them from their distressed condition; that this fidelity to each other was known by all men at that time. It is no discredit to them that they were imposed upon by this Peregrinus, who was admitted by many others, and Lucian might have overdrawn his perfidy; and then, after he left the Christians the life of Peregrinus might have changed materially from what it was when he was first converted to the Christian religion.

This account also evidently alludes to the twenty-first and twenty-second chapters of the Apocalypse, showing that the book of Revelation was well known and read at that time, which could not have been later than A. D. 180, and probably as early as A. D. 145. We will here recount or set out a writing which was composed by Lucian, who says that it is a piece of fiction that he has

written. The object of here referring to this is that it is thought that he never could have written this fiction without being well acquainted with the book of Revelation, which, if true, shows positively that the then known world had before them this part of the new gospel.

Lucian states that he and his companions, having traveled a great way, came to an island of the blessed, where Rhadamanthus of Crete reigned. Some time after they came ashore they were taken into custody and were bound with roses, there being no other chains in the country, which, too, fell off of themselves when they were set at liberty. There were then several causes to be tried before the king of the country. Theirs was the fourth in order. When their cause came on, they were asked how they came to be there in their country upon that island when they were yet living. When they had related their voyage, they were ordered to withdraw. The judge, having consulted with his assessors and counsellors, determined that after death they should be punished for their curiosity and presumption. For the present they might converse with the heroes of the country, but the term of their sojourn there might not exceed seven months. They then were conducted into the city, which is all gold, surrounded by a wall of emeralds. (Rev. 22.) "There are seven gates, made of the wood of the cinnamon. The pavement of the city and the ground within the wall is ivory. The temple of all gods is built of beryl stone. The altars in them are very large, consisting of one stone only, which is the amethyst, upon which they offer hecatombs. Around the city flows a river of the purest oil; the breadth of which is a hundred royal cubits, the depth such as is most convenient for swimming in it. Their baths are large houses of glass, kept warm with fires, and of cinnamon instead of

water. They have warm dew in the basement. Their dress is purple, made of the finest spider-webs. None grow old here, but they remain as they were when they arrived. They have no night, nor altogether bright day, but such light as precedes the rising of the sun; nor have they more than one season in a year, for it is always spring, and the west is the only wind. The country abounds with all sorts of flowers and plants, which are always flourishing. Their vines bear twelve times in the year, yielding fruit every month, called by them *menaus*, instead of corn. The stalks have ready-prepared leaves at their tops, like mushrooms. There are in the city 365 fountains of water and as many of honey, and 500 tons of oil, and there are seven rivers of milk and eight of wine."

In looking over the statements herein, and all the facts referred to by Lucian, and in recounting the statements and references made relative to the Christian religion as well as wherein it refers to its followers and its gospels, as shown at the same time from the standpoint of a pagan and unbeliever, who considered it nothing but a fanatical superstition that the ignorant people of Palestine had fallen into, and called them at times Christian Jews and at other times Christians, following a man whom they called Jesus Christ and worshiping him as some god, you must conceive and admit that it fully establishes the fact that the Christian religion was started by Jesus Christ, and that at the time Lucian wrote his work the people were worshiping Jesus Christ and following after the Christian religion in very much the same manner as is done to-day, having the same faith and hope of eternal life that all followers of the blessed Christ have at this time. It has been heretofore stated, and we will here again refer to it, that the Christians were

Jews and their leader Jesus Christ was a Jew. That is why the people were called Jews, or Christian Jews at times—that their religion had emanated from a Jew. It had also been charged that at the time of Herod the Great there appeared a reformer, who was a just man, by the name of John the Baptist; that the political history of Galilee, Samaria, and Syria in the times of the New Testament was just as represented by the Christian historians, Matthew, Mark, Luke, and John; that there was a general expectation all over the East that in Judea there would come forward a person upon whom all the government of the earth would fall; that this expectation had its foundation in the books of the prophets, and that in accordance with those prophecies Jesus Christ was born in Judea during the reign of Augustus Cæsar, and that He certainly founded the sect called Christians; that the religion which He taught was a new and magical superstition, as they called it, and it began in Judea; that the circumstances of Jesus Christ's nativity were extraordinary, and that His parentage was obscure and humble, and that He, while an infant, was carried down into Egypt by His parents, because of the threatenings of Herod and the persecutions of the infants; that when the persecution of the infants was over and Herod had died, He was returned to His native home in Galilee. This Messiah, or Son of God, performed some wonderful things and taught a new doctrine, and some of His disciples were called in Judea and were of humble origin, but became influential and conspicuous and powerful in their efforts to convince men of the importance of following Jesus Christ, all throughout the provinces of the Roman Empire, where each one of them was assigned to carry the gospel to the Gentiles and the pagan world, where this new religion and doc-

trine was disseminated. Under the procuratorship of Pontius Pilate in Judea, and by his authority, Jesus Christ was publicly executed and crucified as a criminal, while Tiberius was emperor of Rome. After the Savior was crucified this superstition was then checked for a while, but aferwards it began to spread all over Judea and even through the Roman Empire, including all its provinces, and during the reign of Tacitus there was a multitude of Christians all through the large cities and in the small towns, and even through the country, so that their temples at one time were almost entirely deserted. This new Christianity, or religion, or superstition, was opposed by the rulers of Judea and by the Romans, and the adherents of it were most cruelly punished and put to death in various most wicked manners. The Jewish government was entirely overthrown, and the city of Jerusalem, including its great temple, was utterly destroyed, and all of its inhabitants carried away and dispersed all over the world, as predicted and prophesied by the Lord Jesus Christ and His Apostles and Moses and some of the other prophets about 1500 years B. C. Those who followed after this new religion were called Christian people, made a confession and were baptized, and met at stated times to worship the Lord Jesus Christ as their God, and they could not be persuaded to take any other gods under the penalty of the most torturous death. During the time of the worship they always took upon themselves certain vows and pledges to do no wrong, and to be faithful and true to one another and to their faith, and they further assembled afterwards to eat a harmless meal. The rulers of the different countries wherein they were stationed regarded these actions and customs as nothing but obstinancy and stubbornness on their part, in their persisting and

refusing to take a different course and comply in the worshiping of the gods and espousing the religion in the country wherein they were located. And they had bishops among them, and also elders and deacons as servants, as the Romans called them, and they appeared to have a complete organization among themselves, and to maintain this organization they were ready at any and all times to sacrifice their lives in this world, and cherished the hope that was promised them by their God of immortality and eternal life in the world to come. They were always charitable, loving, and kind to all men, and they were possessed of a loving nature toward each other. All these things are admitted and told about them by their enemies and those who had nothing in common in their trade or religion. These facts are gathered from the Jews and from the leading men of Rome and other nations of the earth, and they have all agreed on one thing, and that is that this people were following this new fanatical superstition, and that they themselves did not or would not lend anything to make it in any way popular or put the stamp of influence to it, so that men might be drawn to its portals, but they were at all times exercising all the powers of state and every device that they could conceive of to stamp it out and bring its devotees into condemnation and contempt.

Setting out the different emperors of Rome and their statements admitting the existence of this new superstition and religion and its founder, Jesus Christ, has been done for the reason that they were the most learned, powerful, and conspicuous characters among the men of all nations of the earth at that time, and had at their hands the greatest opportunity of knowing and getting at the true facts that really existed relative to the commencement and starting of the new gospels under the

Lord Jesus Christ; and the history of Rome, which shows these facts, is most authentic and reliable, and can not, in fact, be gainsaid or ignored by any true investigator, charging the same with not having real genuine authenticity, and should convince all people who are seeking the real knowledge pertaining to the establishment and dissemination of the new Christian dispensation by the Son of God, Who is proclaimed by His Father, that He so loved the world that He sent His only begotten Son into the world, that whosoever believeth on Him should not perish, but have everlasting life; and that in accordance with this promise these things have taken place, and that He did come and perform the mission on which His Father sent Him.

CHAPTER XIV.

EPICTETUS.

The subject of the evidence here introduced that we will offer was a Roman Stoic philosopher, born in Hieropolis, in Phrygia, in the first century of our era and died in the first half of the secon century. He was a slave in his youth to Epaphroditus, one of the guards of Nero. His master striking him hard and heavily on his leg one day, he said to his master, "You will break my leg," which did take place; and he said, "Did I not tell you that you would break my leg?" The extreme insensibility to pain was a fundamental principle in his philosophy. He became a freedman, but neither the time nor the cause of his freedom is known to history. His principal labors were no doubt from A. D. 102 to A. D. 109. He never composed any of his wisdom in writing, but Irene, a Greek philosopher, born in Nicomedia in Bi-

thynia (the country where Peter performed his principal labors), about A. D. 100, being a friend of Epictetus and his philosophy, after he retired to Athens, published a book of lectures of Epictetus and wrote many other books, and procured such renown that he was denominated as "the Zenophon." His younger life was spent in the provinces of the Roman Empire, while Trajan and Adrian were emperors. Under them he attained to the office of consulship.

It is from Adrian, who records the discourses of Epictetus, that we obtain the extract which alludes to our subject, where he says to Lucius Gillius: "I neither composed discourses of Epictetus in such a manner as things of this nature are commonly composed, nor did I myself produce them to the public view any more than I composed them; but whatever sentiments I heard from his own mouth, the very same I endeavored to set down in the very same words as far as possible, and preserve as memoirs of my own use, for his manner of thinking and freedom of speech. These discourses are such as one person would naturally deliver from his own thoughts extempore to another, not such as he would prepare to be read by numbers afterwards."

There were two passages in these discourses that learned men claim to relate to the Christians. In the first Epictetus blames those who assume the profession of philosophy or any other character without acting up to it. "Why," says he, "do you call yourself a Stoic? Why do you deceive the multitude? Why do you pretend to be a Greek when you are a Jew? Do you not perceive upon what terms a man is called a Jew, an Assyrian, an Egyptian? When we see a man inconsistent to his principles, we say he is not a Jew, but only pretends to be so. But when he has the temper of a

man baptized and professed, then he is indeed and is called a Jew; even so some are counterfeited Jews in name, but in reality something else." In another place, in speaking of intrepidity or fearlessness, and particularly with regard to a tyrant surrounded by his guards and officers, he says: "Is it possible that a man may arrive at this temper and become indifferent to those things from madness or from habit, as the Galileans, and yet that no one should be able to know by reason and demonstration that God made all things in the world?" It is further stated by the translator that Epictetus probably means, not any remaining disciples of Judas of Galilee, but the Christians, whom Julius afterwards affected to call Galileans. It helps to conform to this opinion that N. N. Antoninus (1-2, Sect. 3) mentions them by their proper name, "Christians," as suffering death out of mere obstinacy. Epictetus and Antoninus were too exact judges of human nature not to know that ignominy, tortures, and death are not merely on their own account objects of choice, nor could the record of any time or nation furnish them with an example of multitudes of persons, of all ranks and both sexes, of all ages and natural disposition, in distant countries and successive periods, resigning whatever is most valuable and dear to the hearts of men from a principle of obstinacy or the mere force of habit, not to say that habit could not have any influence on their first sufferers.

Thus in another extract that is worthy of notice; and the genuineness of the same has never been disputed so far as the writer has observed. To appreciate its value, it ought to be particularly noticed that the Greeks and Romans were accustomed to call the Christians Jews because Jesus Christ was a Jew, His Apostles were all Jews, and His religion began in Judea among the Jews.

Many in those days regarded the gospel as a new system of Judaism, and its advocates as a new sect of Jews, and therefore so nicknamed them. Epictetus, a Stoic philosopher, not very well acquainted with the gospel and the peculiar views of the Christians, but knowing that they made a profession of faith and were baptized and had a temper and manner peculiar to themselves, uses them to point out and illustrate his morals and to further adorn his argument in favor of consistency. His words are in this view worth a volume: "But when he has the temper of a man who is a believer of the Christian religion, then he is indeed and is called a Jew."

There is no doubt but what the Christians flourished, at the time when this philosopher referred to them, in great numbers throughout the country where he was, and that this time was about A. D. 109. This testimony is valuable for the reason that it adds to the other testimony given by the enemies of Jesus and His religion and the followers; and the further fact that his statements date back to a very early period, which could not have been more than ten or twelve years after the death of St. John, and that there were many living at that time who were living and undoubtedly associated with the people of St. John's time, and must have known nearly all the Apostles and were well acquainted with almost all their labors and works to bring the teachings of the blessed Lord to the world of mankind. This testimony should go a great way to convince you that Christianity is not a fable, but emanated from God Himself, and if adhered to in accordance with its teachings, it will bring eternal life to all its believers.

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CHAPTER XV.

TITUS.

This subject's full name was Titus Aurelius Fuldius Beonius Hertonimes Pius, and he was born in the reign of Domitian, in the year A. D. 86. He succeeded Adrian on the throne the 10th day of July in the year A. D. 138, and died about the 7th day of March, A. D. 161, in the twenty-third year of his reign. He has been very favorably spoken of and commended by many, and indeed seems to have been a man of as fair character as any of the Roman rulers, and you need not except the most admired; and although he was about seventy years of age at the time of his death, he was very much lamented, as much so as if he had died in the prime of his life. When Xiphilinus made the epitome of the history of Cassius, the seventeenth book of that work, which contains the reign of this emperor, was wanting, there being only a small portion of its beginning. Having given a short account of that, Xiphilinus proceeds: "It is agreed by all that Antoninus was a good and mild prince, who was not oppressive either to any of his subjects nor to the Christians, whom he protected and favored, as is shown by Eusebius Pamphili." So writes Xiphilinus. We are therefore led directly to the ecclesiastical history of Eusebius, in which is the earliest account that we can expect to find of Antoninus's regard for the Christians.

He was not reckoned among the persecuting emperors; nevertheless the Christians were persecuted in his time, in all probability contrary to his wishes or knowledge, for it is shown that many of the leaders of the

Christian religion and their friends took occasion to present to him quite a number of Apologies for the Christians, and that Justin's first Apology was addressed to him is believed and acknowledged by historians. It is inscribed in his memoirs or writings: "To the emperor Titus Ælius Hadrianus Antoninus the Pious, and his son Verissimus, and Lucius, and the Senate, and all of the people of Rome, in behalf of men gathered out of all nations who were unjustly hated and ill-treated, I, Justin, son of Prescus, son of Bocchius, one of them of the city of Flavia Neapolis in that part of Syria which is called Palestine, do make this address and supplication." Not to take notice of any other passages, the same Apology concludes in this manner: "If what has now been offered be material, pay a suitable regard to it; but if all this be of no moment, let it be slighted as trifling, but do not preach as enemies and appoint death for men who are guilty of no crime. And we foretell unto you that ye will not escape the future judgment of God if ye persist in this injustice." This plainly shows to you that the Christians were throughout all the country persecuted unto death.

Eusebius, having given an account of Justin's Apology and quoting the beginning of it, goes on: "And the same emperor, having been applied to by others of the brethren in Asia, complaining of the many injuries and injustices that they had received and suffered from the people of the country wherein they resided, sent an edict to the common council of Asia, which was to this purpose: 'The Emperor to the States of Asia, sending greetings. I am well satisfied that the gods will not suffer such men to be counselled, for undoubtedly they are more concerned to punish those who refused to worship them than you are, but you only conform to those

men in their sentiments and make them more obstinate by calling them impious; it only makes them the more vexed and a desire to persist in their course, for they are not so desirous to live as to be persecuted and suffer death for their God. Hence they come off victorious, freely laying down their lives rather than do what you demand of them. As for earthquakes of the former or the present times, it may not be improper to advise you to compare yourselves with them and your sentiments with theirs, for when such things happen you are dejected, but they are full of confidence in God, and you, in the ignorance you are in, neglect the other gods and their rites and the worship of the immortals likewise, and the Christians who worship Him you banish and persecute to death. Before our time many governors of provinces wrote to our deified father about these men, to whom he wrote that they should not be molested unless they did things contrary to the welfare of the Roman government. Many have also informed the world about the same men, to whom I returned an answer agreeable to the rescript of my father [Adrian]. If therefore any person will still accuse any of those men as such [Christians], let the accused be acquitted, though he appear to be such a one [Christian], and let the accuser be punished.' Set up at Ephesus in the common assembly of Asia." And that these things were so done, so Eusebius has attested, by Melito, bishop of Sardis, in his excellent Apology, published about that time, which he made for our religion to the emperor Verus.

Melito's Apology was presented to Marcus Antoninus about the year A. D. 177. From that Apology you find Eusebius makes a large extract (a part of which is herein transcribed, reserving the rest hereafter): "Of all the Roman emperors," says Melito to Marcus, "Nero and

Domitian only, who are misled by designing men, have shown great enmity to our religion. From them have proceeded the evil reports concerning us that are received and propagated by the vulgar, which have often been checked by our pious ancestors, who by edicts have restrained those who have been troublesone to men of our religion, among whom is your grandfather Adrian, who wrote as to many others, so particularly to Minecius Fecundanus, proconsul of Asia, and your father also, at the same time that you governed all things with him, wrote to several cities that they should not give us any vexation, and among them to the Larissians and Thessalonians and the Athenians and to all the Greeks, and we are persuaded that you, who can not but have a like regard for us, are yet of a more human and philosophical disposition, will grant us all we desire."

You can see from the authentic statement of Antoninus Pius that the Christians were a very large community who were gathered out of all nations, and were unjustly ill-treated and persecuted, being condemned to death by the pagan and polytheistic emperors. However, the Christians rather chose than eluded persecution in the time of Adrian and Antoninus; and during the time of the public calamities that befell the Roman Empire, such as earthquakes and other serious disasters, the Christians were easily distinguished from all others by the confidence that they reposed and had in their God, who was the Savior Jesus Christ. This faith in their God was so conspicuous and so comforting to them that the pusillanimity of the brethren reached the ears of the emperors and furnished them with the best reasons to abandon all persecution of the Christians; for they were the ones (the Christians) who could not be affrighted in the tremendous convulsions and agonies of Nature, neither

could they be forced from their religion by evil persecutions, even though they were done unto death. The Christians in worshiping one God were, in the judgment of the emperors, more pious than they who professed to do homage to so many. The governors of many provinces had written to the different rulers touching their cause and persecution, which made it notorious and public to all the posted people during the period of time running from the year A. D. 109 to the year A. D. 161. It also appears that the rescript issued by Adrian is confirmed by his son in his testimony.

CHAPTER XVI.

Proof by Josephus and Other Testimony That Jesus Christ Established the Christian Religion and That They Worshiped Him as a God.

In looking over the history of the coming of Jesus Christ and the establishing of the Christian religion, there seems to be no person who ought to have a greater knowledge of this fact, who has come down to us in history, than Josephus; for the fact that he has a complete history of the Jews, written by himself, and he was born and lived in such close proximity to the time of the birth and life of Jesus Christ that a failure on his part to set out in his history the many wonderful works of the Savior during His ministry and the fact that He did leave a religion and followers of it has been a great mystery to many people who have attempted to investigate the Christian religion in profane history, and has had a tendency, no doubt, to produce in the minds of many

investigators a suspicion and doubt as to the authenticity of the Scriptures; but when history is fully written up and thoroughly understood in all its phases, many things are explainable, so as to remove the great cloud hanging over the Christian religion caused by the fact that Josephus did not more fully set out in his history this people and their religion as well as the great work of the Lord Jesus Christ.

The historian Josephus was a Jewish priest, who was contemporary with the Apostles, having been born in the year A. D. 37. From his situation and habits and learning he had every opportunity to know all that took place at the rise of the Christian religion. Respecting the founder of this religion, Josephus deemed it advisable for him to be silent in his history. The present copies of his work speak very respectfully of Jesus Christ in one chapter, and in one other chapter he makes mention of Him as being a brother of James, who was so unjustly slain by Herod. In the first mention of the Savior he gave to Him the character of the Messiah; but, as Josephus did not embrace Christianity, and this passage is not quoted or referred to until the beginning of the fourth century, it is for this and other reasons, which will hereinafter be shown, generally counted spurious. It is also the manner of Josephus in other parts of his history to pass over in silence everything which appears to be against his nation, and the further fact that Josephus writes this history between A. D. 75 and A. D. 93; at and prior to that time for about five years the Romans were diligently using all their efforts in persecuting the Jews with the torture and at the stake. This was done for the express purpose of stamping out, as they said, that vile superstition, which was the greatest enemy to their government and to mankind.

And again the further fact that they associated the Jews with those that espoused this superstition and thought that the Jewish race was the foundation and head from which all this error and crime arose, and in wiping out the Jews they would do very much and probably the greatest thing possible to get rid of this most menacing trouble for their government. The Roman government depended upon the perpetuation of their religion in maintaining their government, as the religion of their government was the very foundation-stone upon which it rested. Therefore the overthrowing of their religion would overthrow their entire system of government. Thus the Romans felt that this new superstition and their followers, known as the Christians, could not be permitted to overrun their provinces and their country, and they resorted to the most cruel and rigid methods to stop its progress and to forever obliterate it from their midst.

It is a fact, and known to all Roman history, that when Josephus was taken a prisoner by Titus during the war with the Jews, Titus showed, by the attitude which he afterwards assumed toward Josephus and the treatment accorded to him by the Romans, that there was no question of doubt whatever but, so far as the Jews were concerned, Josephus had acted as a complete traitor, or Judas; for it is related of him that he aided the Roman general by giving all the information and directions that he could, so that Titus could destroy the city of Jerusalem and overcome the Jews. At all events, after Josephus was taken prisoner, he was kept at all times in the headquarters of Titus and in his tent, in company with Titus all the time during the siege of the city and of the war. As soon as hostility ceased and Titus returned to Rome, he took his friend Josephus with him, and when they arrived at the city of Rome they con-

ferred many special honors upon Josephus in various ways. The Empress of Rome accorded him the privilege of residing in her castle until his death, and when he died they erected to his memory a fine monument and made mention of him in their writings in many favorable ways. In conferring further favors upon him, when Titus had brought about the cessation of all troubles in Judea, thinking that the land owned by Josephus in Judea would be of no rental value to him on account of him turning traitor to his people, and knowing the great hatred they had for him on that account, Titus gave him other lands free of taxation in the plains. This giving of the land without taxation was considered a great favor and very few persons ever enjoyed that great privilege under the Roman Empire. When Titus returned to Rome, Josephus was taken into the ship with Titus and other Roman officers, and great honor and respect was conferred upon him during the trip to Rome. On their arrival at Rome, Vespasian paid Josephus the highest respect and care, and also conferred upon him at once the great honor of a Roman citizen, and gave to him further an annual pension, and showed great respect to Josephus up to the end of his life, without any relaxation in conferring favors upon him. During this time one of the countrymen of Josephus, a Jew, raised an army of two thousand men and attempted to secure and capture Josephus and take him away from the Romans, and when apprehended, he made statements charging Josephus with having had selected and solicited soldiers and appropriated money that he himself had gathered together to destroy the Roman Empire; but these things were not believed by Vespasian, and Vespasian commanded that the Jew should die. In the investigation relative to Josephus, he declared that

the statements were wholly false, and Vespasian would not or did not believe the Jew's report and regarded it as a falsehood, and then ordered the man put to death. This man's name was Jonathan. It is shown also that Josephus claims that all the efforts on the part of the Jewish people made to bring him to justice for his treachery against them were caused from nothing but their being envious of his good fortune. When these people felt that Josephus had been their greatest and worst enemy and traitor, and that he had done more to overthrow their government and bring misery and destruction upon them instead of the tranquillity and happiness which they had enjoyed before his treachery, they were very desirous of punishing him. These great honors upon Josephus were continued until his death by Titus, when he became emperor, and also by Domitian when he went on the throne.

We can readily see that Josephus in writing his twenty books of history of the Jews would not do anything to elevate them or to show that they had been innocently persecuted and mistreated by the Roman government; for this the Roman government would not permit to go out to the world against their failure in doing justice in all cases. Then we find that at the same time the Roman Empire was doing all it could to eradicate from its midst and all its provinces the doctrine of Jesus Christ and His influence and religion over their people, and in so doing were continually apprehending and convicting the followers of the Lord Jesus, charging them with the crime of adhering to this excessive ignorant superstition, as they called it, and worshiping a man called Jesus Christ. Taking all the circumstances referred to, also the way in which the first reference is made in Josephus relative to the Savior and His religion, we can see how

it is possible that some religious person, not knowing the real cause of Josephus ignoring Jesus Christ and His religion, did place in his history that statement which has been claimed to have been put therein by other hands, where he says (Book 18, chapter 3, page 548): "There was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works. . . . . ." However, you will find again, in chapter 9, page 913, where Josephus refers to James, who was destroyed by Herod, as being the brother of Jesus Christ. There is hardly a doubt but that this reference can be relied upon as being written by Josephus himself, and was originally written at the time the history was gotten out and is genuine.

There is another cause and further fact that exists, as being very plausible and reasonable, which would cause the writer Josephus to omit the Savior and His religion, in that Josephus was a Jewish priest, and being learned in all the Christian doctrine of the Jews and its teachings and prophecies of the coming of the Savior, he no doubt thought that he could not honorably combat and refute with any well-urged argument that the life-work, doctrine, and miracles of Jesus Christ, as set forth by Him and His Apostles, were not true. He therefore chose not to mention or to say anything whatever relative to the Savior or His teachings. And further, it is a fact that during the time mentioned the Roman government associated the Jews with the Christians, and it might be that he felt that he would be endangering the lives and happiness of his own countrymen unnecessarily, and that by his silence again he might better effect the overthrow of the Christian religion and do away with the doctrine of Jesus Christ and His influence by his silence than by making mention of it, and if it could be

done in this way, he would be pleasing the Roman government and not throw any hindrance in their way when they were spending so much money and time in their endeavors to eradicate and remove this great evil from their provinces.

So far as Josephus not knowing about Jesus Christ and His followers, who were called Christians, there can be no doubt or question; for He was fully conversant with all that was done or said, as his history shows himself to be fully familiar with all the current events during the Savior's Messianic teaching. As has been said heretofore, he preferred to pass it by at all events.

There is another reason that can plausibly and reasonably be urged why Josephus left out of his history this wonderful event that took place among his people in starting the Christian religion by the Messiah, and that is, that the doctrine of the Christian religion was of such a formidable power in convincing the people and getting them to accept its precepts so readily, and it spread with such rapidity and had taken such a wonderful hold throughout all that country, that he was staggered in his determination when he thought of attempting to counteract its influence by his pen in his book in any effort that he might make to explain it away, so that he resolved, no doubt, in his mind, that it was his best judgment to let it be wiped out by the course being pursued by the Roman government, which was then at that time destroying the adherents of this superstition at an awful rate.

All the accounts which Josephus has given of the civil and religious offices of Judea and of the princes and rulers who govern the nations and of the different locations of all the places are perfectly agreeable to the things stated and set out in the Gospels. He gives a

good account of John the Baptist, as being beheaded by King Herod unjustly; how it was thought that God would bring calamities upon King Herod for his cruelty unto him. Josephus also records that Herod was fearful of John the Baptist's influence among the people; for the people were so taken up with his preaching and doctrine, and he avowed that they would go with him in anything that he might request. He also records the reasons for the taking of his life as a splendid testimony of John's great goodness and purity, and that his teachings were approved of God.

The history of the Roman government shows that it was the law and custom of the government throughout its empire to have governors in its several provinces which belonged to them; that it was made a duty under the law for all these governors to make a report of all matters of state and of all matters of great importance to the Emperor and Senate. And it is related by Eusebius that the crucifixion of our Savior was very greatly talked about in Palestine. Pilate informed the Emperor of it, and also the great and many miracles that were performed by our Lord; and that Jesus Christ had been crucified and that the third day He arose from the dead, and very many believed upon Him as a God. This report of Pilate's, or any other of the governors in accordance with the Roman law, was not to be made public; for such reports were only intended for the information of the government. This report of Pilate's was by Augustus specially forbidden to be published, and the acts of the Roman Senate were never published. However, these facts have all been attested by Justin Martyr in his first Apology, which in the year A. D. 140 was presented to the emperor Antoninus Pius and the Senate of Rome. Having mentioned the crucifixion of Jesus

and some of the things that took place, he adds that these things were done, you may know from what took place, in the time of Pontius Pilate. Tertullian leaves us another very reliable statement about the Savior's crucifixion and resurrection and His appearance again to His disciples, and also His final ascension into the heavens in the sight of some of His disciples, who were ordained by Him to preach the gospel to every creature throughout the world. Of all these things referring to Jesus Christ, Pilate, in his conscience being a Christian, sent an account to Tiberius, who was then emperor.

During the reign of Domitian (begun in the year 81 and terminated in the year 96) under whom the second persecution took place, Domitian made inquiry after the posterity of David, and two men were brought before him of that family at that time and were charged with being near kindred of Jesus Christ and were the grandsons of Jude, who was called his brother according to the flesh; they, being accused, were brought before Domitianus Cæsar; for he was afraid of the coming of the Christ as well as Herod. These men, Gibbon says, confessed they were of royal origin and that they were relatives of the Messiah; but they stated they had no temporal faith, but their faith or view in the kingdom of Jesus Christ, that they devoutly expected at that time, were purely of a spiritual and angelic nature. When they was examined, they showed their hands, that they were hardened with labor, and proclaimed that they got all their substance from the cultivation of a farm near Caba of about twenty-four acres, which was worth about three hundred pounds. So the grandsons of St. Jude were dismissed with compassion and contempt.

When we carefully examine the history of Josephus and apply his writings to a man of his understanding,

possessing all faith in the Jewish religion, being particularly conversant with all the prophetic statements, we see him refer to prophetic statements showing that it was foretold by prophets that Jerusalem was to be destroyed, not designating who they were that gave out this information to his people. Again, we find him entering a complaint against the Jews for not giving heed to those warnings, saying that if they had, the evils which were foretold would not have come to them. This fact shows positively that Josephus had faith in the prophetic statements contained in the Jewish Bible.

Josephus also relates a prophetic statement made by the prophet Daniel, foretelling and recording the vision that he saw while in the plains of Susa, which correctly foretold of the Jews losing their political government to the Roman Empire. He, referring to this prophecy, remarks how God had honored Daniel, in bringing to pass all of his prophetic statements. He follows up this by saying that so doing settled the question, which some maintain, that the worlds were here by chance and so regulated, instead of being controlled in all ways by an intelligent divine Power, Who directed all things in the planetary systems in accordance with His omnipotent will.

He speaks of the prophecy of Isaiah in regard to the building of a temple in Egypt which was to be like unto the one at Jerusalem. He also records the tyrants suborning and using men as prophets to deceive the people, and says they represented to the Jews that if they would go up to the top of the temple, it would there be revealed to them how they could get away from and avoid the evils they were expecting to overtake them, but says this was only done that they could the more easily be destroyed.

He further states in his history that there were many false prophets in those days who deceived the people. The question arises and looms up before us, for our consideration, How could Josephus refer to the foregoing minor prophetic statements and leave out of his history of his people all the prophetic statements that were recorded in his Bible that foretold the coming of the Messiah and Redeemer of the world? The line of the Messianic prophecies was considered by the Jews as being the all-absorbing question, pertaining to the spiritual and temporal welfare of the Jewish race. They had given their money and time, and worshiped their God in the most faithful manner, looking forward to the consummation of these prophecies, which so accurately and minutely foretold the coming of their Redeemer.

There can be no other solution or reason given for his not referring to these prophecies than that it was impossible for him to do so without following them up, without giving the results that had followed. This he could not do, unless he went into the claims made by Jesus Christ, and what He did, and what followed His teachings. This he could do only at the sacrifice of the much-enjoyed friendship and privileges (and probably his life) accorded to him by the Roman government, which at that time was spending much time and money in trying to eradicate Jesus Christ's teachings from the government and provinces.

Viewing the foregoing situation in a dispassionate manner, with the attitude that is shown by the historian Josephus, it certainly shows the omission of the prophecies to be done with a designing purpose, as well as all the teachings pertaining to the establishment of the Christian religion among men. The situation here shown

makes it unnecessary to attempt to add further proof to convince fair-minded persons of their truthfulness.

CHAPTER XVII.

THE TALMUD.

This is the collective name of the Mishnah and the Gemara, which contains the oral law and other traditions of the Jews; in a limited sense, the term is used of the Gemara alone. The Mishnah constitutes the earlier texts of the Talmud, which the Gemara elucidates, not so much in the manner of a running commentary as by furnishing additional textual paragraphs with explanatory remarks given in the name of the renowned scholars. The Mishnah is the text and the Gemara the comment. Both combined are what the Jews call the Talmud. Originally the Talmud completed by the Jews of Judea was called the Jerusalem Talmud, and the one gotten up by the Jews of Babylon was called the Babylonian Talmud. The first was commenced not earlier than A. D. 150 and the last before A. D. 450. Since the getting out of the original Talmud, as stated above, there have been many other editions brought out by the different Jews in different countries. In some of the Talmuds, one of which is the one gotten out by the Russian Jews, including both the Jerusalem and Babylonian Talmud, they have seen fit to eliminate from both of them the name of Jesus Christ or any allusion to Him or His relatives or His religion in any manner whatever, so that it may not be discerned by the reader that there is any reference made in any way. Why they have dropped out all the original references

to Him and His people, Apostles, and religion is not known positively. It may have been to still persist in their effort of ignoring Him and His doctrine before the world so that it would be lost sight of, and it may be that they found they had made a mistake in their reference to them in their original Talmud in the manner in which they did, thinking that referring to Him in such a discreditable manner would do them more harm than good. Authorities placed against authorities and decisions in the form of dialogues are frequent.

There are two Gemaras: the Palestine or Jerusalem Gemara and the Babylonian of Babylon. The former contains comments on thirty-nine and the latter thirty-six treatises of the Mishnah. It cites the Jewish religion for about six centuries, beginning before the time of the Maccabees. The compiler of the Mishnah is Rabbi Jehudah Hakkadosh, or The Holy, upon whom the highest commendations are bestowed by Maimonides, as eminent for humanity, temperance, and every branch of purity, as also for learning and eloquence, and likewise for his riches, which are magnified by him and other Jewish writers beyond all reasonable bounds of probability. The Mishnah proper was composed about A. D. 150, and the other writings after that up to about 450 A. D. But some think that the compilation took place about one hundred and fifty years after the destruction of Jerusalem, which, if true, would make it A. D. 220.

In the tract concerning the fasts are these words: "Five heavy afflictions have befallen our ancestors on the seventeenth day of the month of Tammuz [June] and as many on the ninth day of the month of Ab [July]; for on the seventeenth day of Tammuz [June] the tables of the law were broken, and perpetual sacrifice ceased; the walls of the city were broken open; the law was burnt

by Apostinus, and an idol was set up in the temple. On the ninth day of the month Ab, God determined concerning our fathers that they should not enter into the promised land; the first temple and second temple were desolated; the city Bether was taken; the Holy City was destroyed, for which reason, as soon as the month Ab begins, rejoicings are abated. When Rabbi Meir died, there was none left to instruct men in wise parables. When Simeon, son of Gamaliel, died, there came locusts; and calamities were increased. When Rabbi Akiba died, the glory of the law vanished away. Upon the death of Gamaliel, the aged, the honor of the law vanished, and there as an end to purity and sanctity. When Rabbi Ishmael, son of Babi, died, the splendor of the priesthood was tarnished. When Rabbi Juda died, there was no more any modesty or fear of transgression. Rabbi Penchas, son of Ishmael, it was said, when the temple was destroyed, all men were covered with shame, both wise men and nobles, and all now cover their heads; the beautiful are reduced to poverty and the violent and slanderous prevail, nor is there any to explain the law, nor are there any to ask and inquire. What then shall we do? Let us trust in our Heavenly Father."

Rabbi Eliezer, surnamed The Great, says: "From the time the temple was destroyed the scribes like the sextons, and the sextons like the vulgar, and the vulgar are continually degenerating from bad to worse; nor are there any who ask and inquire. What then shall we do? Let us trust in our Heavenly Father. A short time before the coming of the Messiah impudence will be increased and great will be the price of provisions. The supreme empire of the world will be overwhelmed with bad opinions, nor will there be room for any to correct them. Synagogues will be turned into brothel-houses,

and the whole land of Judah will be laid waste. Excellent men will wander from town to town and will experience no offices of humanity. The wisdom of the masters will be slighted and all who strive to avoid transgressions will be condemned, and great will be the dearth of truth. Young men will cover the faces of the aged with shame, and the aged will rise before the young. The son will dishonor the father, and the daughter will rise up against the mother, and the daughter-in-law against the mother-in-law, and a man's enemies will be they of his own household; in a word, that age will give a canine appearance; nor will the son reverence the father. What then shall we do? Let us trust in our Heavenly Father. May the coming of Elias be hastened and may the eternal God graciously vouchsafe that we may be preserved to that time." It would seem to the writer that the foregoing paragraph refers to the coming of our Lord Jesus Christ and the decay of the Jewish religion and the rise of Jesus Christ's kingdom, and that we can not do anything else in that day but apply ourselves to our Heavenly Father for His mercy; in fact, this was when the Messiah came.

This next paragraph is taken from the Talmud and no doubt relates to our Lord's nativity: "Upon a certain day, when several masters were sitting at the gate of the city, two boys passed by before them, one of whom covered his head, the other had his head uncovered. Concerning him who, contrary to all the rules of modesty, had boldly passed by with his head uncovered, Eliezer said he believed he was spurious; Joshua said he believed he was the son of a woman set apart; but Rabbi Akiba said he was both. The others said to Akiba, 'Why do you differ from the rest of your brethren?' He answered that he could prove the truth of what he said.

Accordingly he went to the mother of the boy, whom he saw sitting in the market and selling herbs. He then said to her, 'My daughter, answer me a question, which I am going to put to you, and I assure you a portion of happiness in the world to come.' She answered, 'Confirm what you say with an oath.' Akiba then swore with his lips, but at the same time absolved himself in his own mind. Then he said to her, 'Tell me the origin of your son,' which she did. When he returned to his colleagues and told them of the discovery he had made, they said, 'Great is Akiba, who hath corrected the rest of the masters.'" This, no doubt, never actually took place, and might be considered only fiction, and when he wrote it, the subject was put in such language and manner as to bring the ones that were meant into disrepute. The language used is such that any person would know whom the writer was referring to when he penned the dialogue as set out, and is referred to here for the express purpose of letting the reader know that all the Jewish rabbins knew that our Lord and Savior did establish the Christian religion.

In reference to the child Jesus being taken down into Egypt, it is thus stated by those who wrote this work. At the same time the reader will see that the statement is put in such a venomous way that there is no fairness in any of their writings when they are concerned about the Savior or His religion, for their whole aim from beginning to end was to bring the whole matter into disrepute. (Bab. Sanhedr., fol. 107, a.) When Jannay the king slew the rabbins, our Joshua Ben Perocheah and Jesus went away into Alexandria in Egypt, Simeon Ben Stada sent thither, speaking thus: "From me, Jerusalem, the Holy City, to thee, O Alexandria in Egypt: My sister's health. My husband dwell with thee; while I in the

meantime sit alone." Therefore he arose up and went, and a little after he brought forth four hundred trumpeters and anathematized (Jesus), and a little before that Elizeus turned away Gehazi with both his hands, and (Scabb., fol. 104, 2) did not Ben Stada bring enchantments out of Egypt in the cutting which was in his flesh? They wounded our Jesus with their reproaches under Ben Stada.

There is also a legend among the Jews that they had and kept divining letters in the temple at Jerusalem, and that the Savior, not being allowed to take them out, cut them in His flesh, and then He was enabled through them to perform His miracles. This you will of course know is very absurd and unreasonable, yet it shows that the Jews recognized the Savior's power to perform the miracles that He did perform, and that He was with them and performed miracles. Had the Egyptians been possessed of any art or magical device by which they could have deceived the people in any way, or could have actually healed the sick, made the lame to walk, the blind to see, and the paralytic to become restored whole, or pretended in any way to have raised the dead, there is no question but what the Roman Empire which had overrun that whole country would have made mention of these things. The Athenian government would have made a record of those remarkable instances, for they were perfectly familiar with the Egyptian people and their government prior to and during the time that the Lord Jesus Christ walked among men. These things would have been so well known by all the inhabitants of Palestine and the other countries where the influence of the Savior was so most wonderfully felt and believed, that they could have had no such an effect upon the inhabitants, and everything that He would have

attempted to do would have been contemptuously ignored by all. In the Gemara is a tradition that Rabbi Eliezer says to the wise men: "Did not the Son of Stada bring magical arts out of Egypt in cutting in his flesh?" The gloss says: "The reason of that was that he could not bring them away in writing because the priests diligently searched all at their going away; that they might not carry out magical arts to teach them to men dwelling in other countries." This statement about the Savior carrying out of Egypt magical arts by cutting them on his flesh so as to remember them is another unreasonable statement, and no doubt the writer of these things in the Talmud got what little information he possessed from some of the earlier Jewish writers against the Christian religion. The facts are: the Savior never lived in Egypt except for a short time when a small child; then He returned to Nazareth and lived there the balance of His life, working with His fleshly father at the carpenter's trade. It is a well-known fact that all history shows that in every writing of every philosopher or theologian for or against Jesus Christ and His religion they have always referred to Him as "the Nazarene," and had He not been reared, raised, and receved what little education He could at Nazareth until He attained to man's estate, He never would or could have been called "the Nazarene," but would have been called, more likely, "the Egyptian"; and the very most vitriolic enemies also have always called Him in derision "the Carpenter of Nazareth."

In an allusion to Matthew, James, John, and Judas, the paucity of Christ's disciples is sneered at by the rabbins in the Babylonian Talmud. These rabbins taught that there were five disciples of Jesus: Matthai,

Nakai, Nezer, Bani, and Toba. When Matthai was brought forth to be condemned to death, he said to his judges: "Shall Matthai be slain? But it is written, When shall I come (Matai) and appear before God?" (Ps. 13:2.) But they answered: "Yes, Matthai shall be stoned; for it is written, When (Matai) shall he die and his name perish?" (Ps. 41.) When Naki was brought out, he said: "Shall Naki be stoned? But it is written, Thou shalt not kill the innocent (Naki) and the just." (Ex. 13:2.) But they said: "Yes, Matthai shall be stoned; for it is written in the secret places, doth he murder the innocent (Naki)." (Ps. 10:8.) When they brought forth Nezer, he said to them: "Shall Nezer be slain? But it is written, A branch (Nezer) shall grow out of his roots." (Isa. 11:1.) But they answered: "Yes, Nezer shall be stoned; for it is written, Thou art cast out of thy grave as an abominable branch." (Isa. 14:19.) When they brought out Bani, he said: "And shall Bani be stoned? But it is written, Israel is my son (Bani), even my firstborn." (Ex. 4:22.) "For it is written, Behold, I will slay thy son (Bincka), thy firstborn." (Ex. 4:23.) When they brought out Toba, he said to them: "And shall Toba be slain? It is written, A psalm to praise (Lethoda)." (Ps. 100.) But they answered: "Yes, Toba shall be slain; for it is written, Whoso offereth praise (Toba) glorifieth me."

Some of the writers think that James is alluded to, but others insist that he was, and state that the reason only five are alluded to is that five did more labor than all the others, and that they might have been the only known, or best known, among the Jews at that time and place. Rabbi Akiba and Rabbi Eliezer are talking together. Eliezer says: "O Akiba, you have forgotten something. As I was walking in the high street of Zep-

poris I met one of the disciples of Jesus of Nazareth whose name is James, a man of the town of Shecania. He said to me, 'In your law it is written, Thou shalt not bring the hire of the harlot.' (Deut. 23:18.) I did not make him any answer, but he added and said to me: 'Jesus of Nazareth taught me the meaning of "She gathered it of the hire of the harlot." (Micah 1:7.) "From an impure place they came, and to an impure place they shall return."' Which interpretation," says Eliezer, "did not displease me."

The death of the Messiah is malevolently misrepresented in the following words: "These things are delivered in Sanhedrim (chapter 6, Hal. 4) of one that is guilty of stoning. If there be no defence found for him, they led him out to be stoned and a crier went before him, saying aloud thus: 'N. N. comes out to be stoned because he has done so and so.' The witnesses against him are N. and N., who say, 'Who can bring anything in his defence, let him come forth and produce it.'" This is set forth in the Gemara of Babylon. The tradition is that on the evening of the Passover Jesus was hanged, and that a crier went before him for forty days, making the proclamation as herein set out: "This man comes forth to be stoned because he has dealt in sorceries and persuaded and seduced Israel. Wherefore whoever knows of any defence for him, let him come forth and produce it." And no defence was found or could be produced. Therefore they hanged Him on the evening of the Passover. Uls said his case seemed not to admit of any defence, since he was a seducer, and of such God hath said: "Thou shalt not spare him nor conceal him." (Deut. 13.)

The Mishnah, in explaining Deuteronomy 13 and showing who is the seducer there spoken of, says: "Of

all that are judged to die, to none of them are snares to be laid, excepting a seducer; for if he had attempted to and they bear witness against him, he is to be stoned." And upon this it is said in the Gemara: "Against none are snares to be laid except against a seducer of the people." This means one who should seduce the people into idolatry; and that is done after this manner: They light a candle in a closet or in a room and place witnesses in another room, so that they may see him and hear his voice, but he does not see them. There he whom some time before he had endeavored to seduce, being with him, says to him, "Repeat to me now in private what you before said to me." If he then repeats it, the other says to him, "How can we leave our God who is in the heavens and serve idols?" If he then owns his fault and repents, all is well. But if he says, "This is our duty and so we ought to do," the witnesses who were in the outer room carry him to the house of judgment and have him stoned. So they did to the Son of Stada in Lud, and hanged him on the evening of the Passover. Rabbi Chasda said: "The Son of Stada is the son of Pendira. His mother was Stada. She was Mary the plaiter of women's hair; as we say in Pompdita, she departed from her husband." In the gloss it was said she was so called because she transgressed the laws of chastity. The allusion to Mary under the profession of a plaiter of hair is evidently to traduce her character.

In the things that are found herein and set forth out of the Mishnah and Talmud we find the enemies of the Savior and His religion confirming and showing the particular circumstances of the nativity of the Lord Jesus Christ and, in their manner, showing His flight into

Egypt, and further making allusions to and admitting He claimed to have performed miracles, and also very fully recognizing four or five of His principal Apostles, and fully setting forth, in their way, the manner and vile condition under which the Lord Jesus went to His death and the unlawful method they resorted to in order that they might crucify Him. The further fact is shown that they were against Him and His religion by the manner of their most bitterly assailing Him and His mother and family and His religion that He established; and that their policy of fighting the Christian religion was to let it alone as much as possible, but if it was spoken of, to do so in a very slighting and derisive manner.

This showing in the Gemara and the Talmuds also confirms and fully establishes the fact that Josephus, being a Jewish rabbi, well knew how the rabbins were confounded relative to the Savior's appearance in the world, and doing the wonderful things which He did do, and teaching the most complete spiritual doctrine that the world ever knew; and yet, notwithstanding that fact, that they took the course of rejecting Him as their long-promised and cherished Messiah; and therefore in doing so they were compelled, as they thought, to treat Him in the most vile manner and as a criminal only worthy of death. No doubt this was one of the promptings that caused Josephus to so utterly refuse to mention in His history the Lord Jesus Christ and His great works any more than He did; for, as has been said, he, being a priest, was certainly conversant with all the Jewish laws.

In all the Talmuds the name of Jesus occurs some twenty different times, and was known and read by the historians and acknowledged down to the fore part of

the seventeenth century, and has been related by different writers; but all references to the Savior in the Talmud are very easily and readily discerned by the reader or investigator by the manner of the statement in reference to Him; all of them are uttered with the most intense hatred shown toward Him, and they are almost always put in a disguised form. The Christians are nearly always referred to as being followers of Baalim, sometimes as Gentiles and Nazarenes. Jesus is referred to, as you have seen above, by many names, and again by the name of "that man," and again as "he whom we may not name" and "the fool." And they used language so that it would read in this manner: "May his memory ever be destroyed and his name be obliterated out of the Talmud." They charge Him with being a student, scholar, and follower of Joshua Ben Perocheah (who lived a century before), claiming that He accompanied him into Egypt, in which manner He learned this magic which they derisively claimed. They charge Him as being a seducer of the people, and claim that He was first stoned and then hanged as a blasphemer after forty days' waiting for someone to come forward who would speak in His favor. There is a work called the Talmud, which much of this is in, and it is a late and despicable compilation, put together out of fragments and legends, and is not recognized with any degree of respectability by the Jews themselves.

The fact that Jesus Christ is mentioned at all by the Jews in their Talmud is sufficient to fully establish the fact that Jesus Christ did come and set Himself up as a teacher to instruct mankind how to gain eternal life; for there is one thing certain: had there never been such a man as Jesus Christ, the Jews would not have

admitted it, when (as they thought) He and His doctrine would be the means of overthrowing their cherished Christian faith. At the time the first Talmud was written they no doubt had much history and evidence of what the Savior did, and had He been a wicked impostor, they would have shown it without any question of doubt.

CHAPTER XVIII.

PLINY'S LETTER TO TRAJAN.

"It is a rule, sir, which I invariably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon, or, if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession are punishable; in all these points I am greatly doubtful. In the meanwhile the method I have observed towards those who have been brought before me as Christians is this: I interrogated them whether they were Christians; if they confessed, I repeated the

question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but, being 'citizens of Rome,' I directed them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred.

"An information was presented to me without any name subscribed, containing a charge against several persons, who upon examination denied they were Christians, or had ever been so. They repeated after me an invocation to the gods and offered religious rites with wine and frankincense before your statue (which for the purpose I had ordered to be brought together with those of the gods), and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians into a compliance with any of these articles: I thought proper therefore to discharge them. Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it; whilst the rest owned indeed that they had been of that number formerly, but had now (some over three, others more, and a few above twenty years ago) forsaken that error. They all worshiped your statue and the images of the gods, throwing out imprecations at the same time against the name of Christ. They affirmed the whole of their guilt or their error was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to

commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavor to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions: but I could discover nothing more than an absurd and excessive superstition.

"I thought proper therefore to adjourn all further proceedings in this affair, in order to consult with you. For it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages and even of both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages. Nevertheless, it still seems possible to remedy this evil and restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error if a pardon were granted to those who shall repent."

TRAJAN'S LETTER TO PLINY.

"The method you have pursued, my dear Pliny, in the proceedings against those Christians which were

brought before you, is extremely proper; as it is not possible to lay down any fixed plan by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If indeed they should be brought before you, and the crime is proved, they must be punished, with the restriction, however, that where the party denies himself to be a Christian and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed ought not to be received in prosecutions of any sort, as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government."

These letters are esteemed as genuine monuments of ecclesiastical antiquity relative to the times immediately succeeding the Apostles; they being written at not most above forty years after the death of St. Paul. They have been preserved by the Christians themselves as a clear and unsuspicious evidence of the purity of their doctrine, and were frequently referred to and recognized by the early writers of the church to refute and set at naught all calumnies of their adversaries. It was one of the privileges of the Roman citizen, secured to him by the Sempronian law, that he could not be capitally convicted by the suffrage and consent of the people; which no doubt, was enforced at the time that these letters were written. So the necessity arose making it necessary to send the prisoners or persons mentioned here that were apprehended to Rome. The women spoken of are supposed to have been required to exercise the same office as is mentioned that Phœbe occupied by St. Paul, whom he styles as deaconess of the Church of Senchrea. Their business was to tend the poor and sick and other char-

itable offices, as also to assist at the ceremony of female baptism, for the more decent performance of that rite.

If we impartially examine this persecution of Christians, we will find it to have been grounded on the ancient constitution of the state, and not to have proceeded from cruelty or arbitrariness necessarily existing in the temper of Trajan. The Roman Legislature and Senate appears to have been early jealous of any innovations in point of public worship, as they deemed it had a tendency to and would ultimately, if permitted, overthrow the Roman government as then existing, and so the magistrate during the old republic frequently interposed in cases of that nature. Valerius Maximus has collected some instances to that purpose, and Levi mentions it as an established principle of the earlier ages of the commonwealth to guard against the introduction of foreign ceremonies of religion. It was an old and fixed maxim likewise of the Roman government not to suffer any unlicensed assemblies of the people, and of this fact Levi is also a voucher. From hence it seems evident that the Christians had rendered themselves obnoxious, not so much to Trajan as to the ancient and civil laws of the state, by introducing a foreign worship and assembling themselves without authority. So you may see that the established religion of the Romans was no other, in the judgment and confession of their best writer, than their great engine of state, which could not be shaken without the most danger and probably without the total subversion of their civil government. So they strongly inculcated a tenacious observance of all its rites.

The observation of the celebrated Machiavelli claims that this is not peculiar to the Roman state, but a universal truth in politics; for he lays down as a general maxim that wherever the religion of any state falls into

disregard and contempt, it is impossible for the state to subsist long. This is, however, to be considered in a civil way, and not in a religious view, as a matter of taste.

These circumstances referred to relative to the Christians' assemblies being held at an unusual hour, as Pliny tells us, seemed to have raised a surmise that they were of the Bacchanalian kind; for it is extremely observable that in the account which the Christians here give of the true design of their meeting they justify themselves from the very crimes with which the Bacchanalians have been charged, intimating, it would seem, that they themselves had been taxed with the same.

Pliny the Younger, whose full name was Caius Plinius Cecilius Secundus, son of Cecilius and a sister of the elder Pliny, by whom he was adopted for his son, was born at Como, near Milan, in the year of Christ 61. He was prætor under Domitian, and afterwards præfect of the treasury of Satran, which trust seems to have been conferred on him jointly by Nerva and Trajan. He was consul in the third year of the reign of Trajan, in the year of our Lord 100, when he pronounced his celebrated panegyric on that emperor. He was also augur, and for a while governor of Pontus and Bithynia. It is very probable that he did not survive Trajan, who died on the 10th of August, A. D. 117. It is maintained with considerable certainty that he died several years before Trajan, for there is nothing to show that he lived long after his provincial government. Pliny did not have the title of proconsul, but was sent into the province by the Emperor as his lieutenant and proprietor; Trajan conferring upon him proconsular power, as appears from some ancient rescriptions still remaining. He was sent from Rome in the summer of the year A. D. 106. He went by the way of Ephesus, and arrived in Bithynia

on the 18th of September, which was the genuine or natural birthday of Trajan. He seems also in one of his epistles to speak of the same birthday in another year. While he was in the province he twice celebrated the day of Trajan's accession or the anniversary of his empire. The first time may have been on the 27th of January in the year A. D. 107, and the next or second on the same day of January in the year A. D. 108. It is likely that he did not leave the province before the summer of that year. According to this computation, Pliny's letter to Trajan concerning the Christians was written in the year A. D. 107, and the Emperor's rescript or answer to it in the same year.

Among the things that are well established by these letters from Pliny to Trajan and from Trajan to Pliny, it is positively shown that the Christians were persecuted and that they received their persecution and went to their death for their adherence to Christ; for it is shown that they repeatedly put to them the question whether they were Christians or not, and they persisted that they were, and thereupon they were ordered by him to be punished; and that it was acknowledged that those who were actually Christians, following the Lord Jesus Christ, could not by any means be compelled to offer homage to the emperors or Cæsars or the statues of the gods. And it was further shown that they positively were not guilty of any falsehood or error except in their devotion to Christianity and Jesus Christ; that they met together on stated days before it was light and worshiped Jesus Christ as a God, and their worship consisted in singing hymns among themselves alternately to Christ. It was further shown that these harmless meals of which they partook were no doubt an allusion to the Lord's supper, and that they were to abstain from all wickedness of

every form, and were to render fidelity and trustworthiness to each other; and it was further shown that this social meal was partaken of without any disorder or dissension.

The Christians worshiping Jesus Christ as a God is frequently spoken of in the first Apology to the Emperor by Justin Martyr to Antoninus Pius, who speaks in this manner: "On the day called Sunday we all meet together, on which day Jesus Christ, our Savior, arose from the dead. On the day before Saturday he was crucified. On the day after Saturday, which is Sunday, He appeared to His apostles and disciples and taught them those things which we have set before you and refer to your consideration. If these things appear agreeable to reason and truth, pay regard to them. If they appear trifling, reject them as such. But do not treat as enemies nor appoint capital punishment to those who have done no harm, for we foretell unto you that you will not escape the future judgment of God if you persist in unrighteousness." We find further that, in accordance with Christ's teachings to His apostles and Christian followers that they should always obey legal authority and the laws of the country in which they should be, when the edict of Emperor Trajan or the governor prohibited their assemblies, he testifies that they desisted from doing so at that time.

We find further, in a report to Trajan, that he thought the Christians were possessed of a pernicious and excessive superstition in worshiping Jesus Christ as a God. We find, too, that the Christians in Pontius and Bithynia and the surrounding country were very numerous, as he says they were not only in the large towns, but in the country; and further says that the temples of the gods at one time were almost deserted. We have a further

proof that the Christians were sold into slavery and for the purpose of being taken into the arena, and that at this early date the purchases, at least in that country, for the Christians had become very numerous almost within the life of a man after the crucifixion of Jesus Christ, and not more than six years after the death of St. John.

CHAPTER XIX.

The Correspondence Between Pontius Pilate and the Emperor of Rome, and Other Correspondence Relative to Jesus Christ.

Notwithstanding all the array of testimony and evidence that has been herein shown to have come down to us from the enemies of Jesus Christ and His religion from as early a time as when men did mingle with one another upon the earth, who were acquainted with some of the Apostles and their immediate associates, which dates back to as early a date as A. D. 105 or 107, about nine years after the death of St. John, we now think it would be proper to further show what was said about the Savior by some of His enemies who were more closely associated with Him, in setting out and showing that the Savior was taken before Annas after He was betrayed by Judas Iscariot into the hands of the high priest and elders of the Jewish people. Judas himself, after performing this unwarrantable act, became penitent, as he knew he had done a great wrong, and returned to those whom he had entered into negotiations with and sold his Lord for thirty pieces of silver, and informed them that he had done a very great wrong, and asked them to recall all their transactions and re-

ceive back their thirty pieces of silver. On their refusal he became very desperate, and throwing the money down on the floor of the temple, he went out in a distracted condition and committed suicide by hanging himself. Now this fact alone has never been put in question by anyone, and ought to be sufficient proof that Jesus Christ was what He represented Himself to be to the world, and did what He did do in the presence of His disciples. These priests to whom Judas made his betrayal informed and turned over all proceedings to the officers who conducted the affairs of the Jews, and among them, as has been seen, one Annas, who was the father-in-law of Caiaphas, who undoubtedly consulted with one another relative to what course was to be pursued relative to the disposing of the Savior; Caiaphas, who was the high priest the year that Jesus was crucified, sat in judgment in his flowing robes against the Savior, and after, as it were, the mock trial and unjust procedure took place, he ordered the Savior to be scourged and led away to be crucified; and yet, being apprehensive that he was doing a great wrong in the presence of his God, he then ordered that He be taken before Pontius Pilate, who was an officer of the Roman government, stationed in that country by the Romans as a governor of the province of Jerusalem, he well knowing that all the clamors and claims made by the Jews against the Savior were false. Pontius Pilate rose up in his fear, and ordered them to bring a basin of water, that he might exhibit to them an object-lesson to show to them that he wanted to be held innocent of the persecution or doing any wrong whatever to this just man; then, washing his hands in token that he did not want any of the blood of this just man on him, he so proclaimed it to the rabble, who were Jews seeking His destruction.

Prior to the time of the apprehending of the Savior and taking Him before the officials, Herod the Great, who was king of the Jews, and Pontius Pilate, who was acting procurator for the Roman Empire, were at enmity toward one another. This no doubt was because of the fact that they represented different people and countries and that Herod felt that the Roman officer, Pontius Pilate, had been and was making many encroachments upon the powers that should be vested in him. At the investigation of the Savior as to whether he was guilty of the charges brought against Him by the Jews, Herod and Pilate became friends, and, so far as history shows, forever remained so as long as Herod lived. Both of these men had much correspondence, no doubt, and thought relative to the slaying of this man, Jesus Christ, as they called Him, for the reason that they knew themselves that He had been guilty of no wrong, and that no accusation could rightfully be brought against Him, charging Him with anything worthy of death, and that all his trials from beginning to end were nothing but a piece of the worst kind of mockery and a travesty against the Jewish as well as against the Roman law, which maintained that no man should be put to death without first having a fair and impartial trial before twelve of the peers of his countrymen.

This Roman law being so fair in trials was the cause of Jesus Christ being put to death under the manner of the trials then conducted by the Jewish Sanhedrim, for the convicting of heretics or any person who was fully proven to be an enemy of the Jewish doctrine and its teachings. Therefore it was their custom to bring before their council a man charged with these crimes; then, finding him guilty, to send out two men for forty days in search of someone who would come and answer

in defence of the criminal, proving and showing that the charges against him and the testimony given were false. This was claimed to have been done by the Jewish Sanhedrim that tried the Savior, and they further assert that they found no one to come in defence of Him. However, this all has been claimed to have been a pretence of the Jews themselves, so as to justify their course in taking the Savior and crucifying Him on the cross.

Yet, notwithstanding this fact, it must be acknowledged and admitted by everyone who has looked into this great and absorbing question, that these Jewish and Roman officers connected with this great wrong and injustice, so far as they were concerned, would be compelled under the Roman law to make a full and complete report of their doings to the Roman emperor and Senate, as well as to keep a record of the fact. Yet the record kept at Jerusalem undoubtedly was principally kept by the Jewish Sanhedrim, for the reason that ultimately they had full charge and control of carrying out this awful tragedy; and no doubt after the Savior had risen from the dead, and they had discovered what a wonderful mistake they had made, these records were obliterated and utterly destroyed at their earliest convenience; but the records and statements which were carried from Jerusalem, from Pontius Pilate to Rome, as well as any records of King Herod, would remain among the records of the history of the Roman Empire for a time at least; for the Roman government was not likely to destroy them so long as the government itself was intact and had full dominion and control over the Roman Empire. From the Roman history wherein it is shown concerning the death of Jesus Christ at Jerusalem they have procured some very valuable letters and manuscripts, which were correspondence that took

place between King Herod and Pontius Pilate and the Emperor of Rome relative to the trial and crucifixion of the Savior; these letters and manuscripts were procured from Rome at or near the sixth century, and are kept sacred in the British Museum; and it is related that Dr. Tischendorf states in his Apocryphæ (Prolegg., p. 56) that he has a copy of the same in Greek from a Paris manuscript, of which he relates and says: "Scripture satis differt, non item argumentum." That is, that these manuscripts are practically the same as those in the British Museum and procured from Rome, only differing somewhat in the language, but in their meaning and import there is no difference.

The letters are followed by a few extracts, which seem to have been added by some who have copied them, and followed by the subscription to Pilate's letter. It is supposed that by Justinus we are to understand Justus of Tiberias, of whom Josephus speaks as a historian of his time. As to the genuineness of these letters and manuscripts there can only be a conjecture, in that they were found under the management and control of the Roman government, and that fact alone shows that they were placed there not by anyone who was a friend of Jesus Christ or His followers, because the Roman government was at enmity with the Christian religion, and they would not have originated them and put them among their records; and of course the report and the things conveyed in those letters to the Roman government and from one officer to the other are such that would in all probability take place under the existing circumstances—that is, of what took place at the crucifixion of the Lord Jesus Christ, and in a measure bear out some of the statements made in the four gospels by Matthew, Mark, Luke, and John, as to the Savior's crucifixion. The let-

ters will not be literally set out herein, but they can be seen and read in full in the British Museum, in London, England. They include the correspondence between King Herod and the Governor of Jerusalem and the Emperor of Rome.

The letter written to Pilate by Herod shows that Herod was in very great anxiety as to what course to pursue relative to his conduct towards the Lord Jesus Christ, and states to Pilate that he is in great anxiety because of the many afflictions that had overtaken him, and relates that his daughter Herodias was playing upon the ice of a pool, and the ice broke with her and her body went down and her head was cut off and laid upon the surface of the ice, and the mother of the daughter was holding the head in her lap, and that the whole house was in great sorrow; and that he had heard of this man Jesus, and he was very anxious to meet Him alone, so that he might hear His words, thinking that he might discern the fact whether the Lord Jesus Christ was like other men or possessed powers beyond ordinary man; and relates further that he felt himself condemned for the things which he did to John the Baptist, and said that in his mocking the Christ no doubt he had received the reward of unrighteousness; claiming also that he had shed blood of much other children upon the earth, and he felt that the judgments of God were righteous, and that all men received those judgments in just proportion as they ought to from God; and solicited Pilate to offer up supplication to God for him; and he said also that he himself was afflicted with a dreadful disease he called dropsy, being in great distress, and thought this had come upon him because of his opposition to the religious rites of baptism of John, and he explained to Pilate, saying, "My brother, the judgments

of God are righteous." And he also informed him that his wife, on account of her great grief, had become blind in her left eye. This he said he felt was a retribution because he sought to blind the eye of righteousness, and quotes Scripture, saying: "There is no peace to the evil-doers, saith the Lord." And he further maintains and claims that the priests had been afflicted because of the fact that they had been engaged in delivering unto him the Just One, and he regarded that the end of the world was near at hand for the reason that the Gentiles had become heirs of the faith and that the children of light shall be cast out, for the reason of their rejection of the things which were set forth by the Lord Jesus, or God concerning His Son, and states: "Therefore it is best to gird up thy loins and receive righteousness, thou and thy wife, remembering Jesus night and day; for the kingdom shall belong to the Gentiles, for we have mocked the Righteous One." He appealed to Pilate, saying, "Because at one time we were in power for his household to be carefully buried and to be done so by him rather than by the priests," stating that the Scriptures say that the coming of Jesus Christ's vengeance shall overtake them. And in token of his friendship he sends earrings of his deceased daughter and a ring from his own finger, and desires him to keep them as a memorial of his decease, claiming that he is already being eaten up by worms, that the judgment now already is coming against him; but he seems to be more afraid of the judgment to come, for he says to Pilate that they both stand before the works of the living God, and says that this judgment against him is only for a time, but the judgment of God is for ever.

LETTER FROM PILATE TO HEROD THE TETRARCH.

Pilate writing to Herod tells him that the day in which he ordered Jesus Christ to be delivered to him, Pilate took pity on himself by washing his hands with innocence concerning Him who rose from the grave after three days, notwithstanding he knew that Herod desired that he (Pilate) should be associated with him in the act of crucifying; that the executioners or ones who took part in crucifying the Lord Jesus and the soldiers who watched His sepulchre said that He had risen from the dead, and stated that he had the confirmation that He appeared bodily in Galilee in His same form and with His same voice, proclaiming the same doctrine, and had shown Himself to His disciples without having been changed, with the exception that He showed boldness in declaring His resurrection and an everlasting kingdom. And he also informs him that heaven and earth rejoice over the risen Christ, and further states to Herod that his wife was at that time fully confirmed in the fact that she had had a real vision when she warned him not to have anything to do with this Just Man, and when Procla, his wife, learned that Jesus arose from the dead and appeared in Galilee, she went with Longinus the centurion and twelve soldiers, being the ones who had watched at the sepulchre, and they greeted the face of Christ and saw Him with His disciples, and He cast His eyes upon them and exclaimed unto them: "What is it? Do you believe in me?" And Procla exclaimed: "In the covenant which God gave to the fathers it is said that everybody which has perished should live through the death of Jesus," which they had seen, and that they saw Him then and there alive Whom they had crucified, and Jesus asked them who believed on Him and believed His

Father, God, who is in Him, for such He claimed that He had loosed the cord of death and broken the gates of Sheol [the grave], and that His coming again would be hereafter." Pilate further states to him that when they had seen these things, she came to him, telling him of them, and was weeping; for she said they were unjust against Him when they had persecuted Him.

And he told Herod that on his way he says these things, that he had taken counsel with him, and constrained him to arm himself against Jesus and to judge Him that judgeth all, and to scourge the Just One, who was Lord of the just, and when they drew near to Him, he writes Herod, he heard a voice from Heaven which seemed like dreadful thunder. The earth trembled and gave forth a sweet smell, like unto which was never perceived in the temple of Jerusalem, and when he was in the way the Lord saw him as he stood talking with the disciples, and he said he prayed in his heart, for he knew very well it was the one whom Herod had delivered unto him, and that He was the Lord who created all things and was the creator of all; and when they saw Him, they all fell upon their faces before His feet. Pilate said, O Lord, I have sinned," in a loud voice, "because I sat and judged Thee who avengeth all in truth, and now I know that Thou art God, the Son of God, that I beheld Thy humanity and not Thy divinity, and the Children of Israel constrained me to do evil unto Thee. Have pity therefore unto me, O God of Israel." He said that Pilate's wife was in such grief and conviction as to the conduct of her husband toward the Lord Jesus that she called upon her God to have compassion upon her and not judge her in accordance with the unjust deed performed by Pontius Pilate, her husband, and asked Him also to remember and forgive

her husband "in Thy Glory." Pilate further states that he had no desire whatever to crucify the Lord, notwithstanding the fact that His maligners, the Jews, had charged Him with calling Himself a king; but at that time was when he turned Him over to those seeking His destruction.

The Epistle of Pilate to the Roman Emperor, Tiberius Cæsar.

He informs Tiberius that bitter punishment has been at length inflicted by the will of the people upon Jesus Christ, although he says he was unwilling that it should take place and was very apprehensive of the results; that this man Christ was one of the most devout, good, and truthful, a strict man of all law. Notwithstanding the people made a wonderful effort and all their scribes and chiefs and elders agreed that this ambassador of these great truths should be put to death. "Their own prophets, like the sybils with us, advising the contrary." When He was hanged or crucified supernatural signs appeared and the philosophers predicted that ruin would come to the whole world; that His followers were consistent in their conduct and actions and their behavior in life, and did believe in their Master and His teachings; that if he had not feared that a great sedition might arise among the people, "for they seemed almost furious, this man could have yet been living with us, although in my fidelity to thy dignity and prompted by my own inclination, I did not use my greatest efforts to prevent the sale and suffering of righteous blood"—guiltless, no doubt, of everything of which He was accused through the maliciousness of men, and yet the Scriptures do interpret their own destruction.

REPORT OF PILATE TO AUGUSTUS CÆSAR.

This report was sent at the time the Lord was crucified, and was accompanied by a private report; and in addressing the Emperor he used this language: "To the most potent, august, divine, and awful Augustus Cæsar, Pilate, administrator of the Eastern Province: I have received information in consequence of which I am struck with great fear and trembling, for in the province in which I am administering over one of the cities called Jerusalem, the Jews delivered unto me a certain man called Jesus, and charged him with many accusations, all of which they were unable to prove with consistent evidence. They charged him, however, with one heresy, in that Jesus said the Sabbath was not to be observed as a rest or to be observed by them, for he had performed many cures on that day and made the blind to see and the lame to walk, raised the dead, cleansed lepers and healed the paralytic, who were wholly unable to move the body or brace their nerves, but could only speak and give discourse, and yet he gave them power to walk and run. All these infirmities are removed by his word alone. There was another very strange occurrence that took place, for he raised up a man who had been four days dead. He summoned him to come forth by his word alone, and the dead man arose from the tomb, and he commanded him to run, nor did the dead man at all delay, but as a bridegroom out of his chamber, so did he go forth from his tomb, filled with abundant perfume. He also performed many other wonderful deeds and that of healing the people, many of which were beyond any hope of healing from the physicians."

Pilate says he makes known these things that he has been fully informed of that Jesus did on the Sabbath,

and He did some miracles even greater than some that he had mentioned, "and yet Herod, Archelaus, Philip, Annas, and Caiaphas, with all the people, delivered him to me, making a great tumult against him in order that I might try him, and therefore he was crucified, after being scourged, though I could find no cause of evil in him so far as their accusations were concerned. When he was being crucified, there was darkness all over the world. The sun was obscured for half a day, the stars appeared, but they seemed to have no luster in them, and the moon lost its brightness and seemed to be tinged with blood, and the world of the departed was swallowed up, so that the very sanctuary of the temple, as they called it, did not appear to the Jews themselves at their fall, but they perceived a chasm in the earth and the roaring of successive thunder, and while this condition existed the dead appeared to be rising again, and many were heard to proclaim that this person was Abraham, Isaac, Jacob, Moses, and Job, who had been dead before some three hundred years. They made great lamentations over the Jews because of their transgressions, saying that their laws were destroyed and their nation. The earthquake continued from the sixth hour of the preparation to the ninth hour, and when it was even on the first day of the week, there came a sound from heaven and the heavens became seven times more luminous than on all other days. At the third hour of the ninth the sun appeared more luminous than it had ever shone, lighting up the whole hemisphere, and lightning flashed that suddenly came forth in a storm, and men were heard to exclaim: 'Jesus that was crucified has risen again. Come up from Hades [the grave], ye that were enslaved in the subterraneous recesses of Hades.' Not one synagogue of the Jews was left, for they all

disappeared in the ruin of Jerusalem. Therefore, being astounded by the terror and being possessed with the most horrid feelings, I have written what I saw and sent it to thy excellency, and I have sent what was done to Jesus by the Jews to thy divinity, my lord."

REPORT OF PILATE TO TIBERIUS CÆSAR IN ROME.

"To the most potent, august, dreadful, and divine Augustus, Pontius Pilate, administrator of the Eastern Province," relates that he has undertaken to communicate with him in writing the things that were done and took place relative to Jesus Christ of a city in his province called Jerusalem, wherein a great temple of the Jews was erected, and that from that place this Jewish people did take a man that they call Jesus and brought him before him with endless accusations, but were unable to establish a proof to any of their charges. In relating about this man Jesus Christ he tells of his many miracles performed and of his raising the dead Lazarus, showing that he had been dead a long time, so that his remains had commenced to decay as related in the Scriptures. He healed many of evil spirits who were possessed of demons, and many other wonderful miracles did he perform, to such an extent that even the gods were astonished. Many of these things that he performed the Jews reported were accomplished on the Sabbath day, and insisted that it was a violation of the Jewish law; performing them on an unlawful day would constitute him a criminal, and he should be punished. He tells those that were concerned in that proceeding to condemn him, the leaders of which were Herod, Archelaus, Philip, Annas, and Caiaphas, who were the principal men that demanded that this man

Jesus should be placed on trial before him. They alleged that the whole people rose up *en masse* in a great tumultuous outcry, demanding of them that he should be crucified. He states that he was crucified, and when the same took place, darkness came over the face of the earth and the sun was altogether hidden and the sky appeared dark while it was yet day; the stars shone, but they had no luster, and he relates that he did not suppose the Emperor was aware of the fact that they were compelled to light their lamps from the sixth hour until evening. He says, notwithstanding that the moon was full, it had the appearance of blood; claiming that the stars and Orion made lamentation to the Jews for their perfidy in committing the crime of crucifying the Just One. He further relates to the Emperor that the light of day came as though the sun shone at the midnight hour, and that countless hosts of angels cried out saying, "Glory to God in the highest, and on earth peace and good-will among men"; saying, "Come up from Hades, ye who are in bondage in the depths of Hades [the grave]." He further relates that the mountains and hills were moved and the rocks were rent, and great chasms were made in the earth, so that the very places of the abyss were visible, and it was noticed that men came forth from their graves, among whom were Abraham, Isaac, and Jacob, and twelve of the patriarchs; and the multitude then walked about singing hymns to God and crying with loud voices, saying that "God, the Lord our God would rise from the dead, making the dead alive again from Hades [the grave]." "Therefore, my lord and king, all that night the light ceased not, and many of the Jews died and were sunk and swallowed up in chasms, and some of their bodies were noticed afterwards," that is, the bodies of the Jews who were arrayed

against Jesus Christ. And there was only one synagogue that remained with the Jews; the rest, he maintained, were all destroyed and overwhelmed.

After this report was sent to the Emperor by Pontius Pilate, the Emperor ordered his soldiers to apprehend Pilate and bring him before Cæsar at Rome as a prisoner. When he was brought into Rome and Cæsar knew he was coming, he seated himself in the temple of the gods above all the Senate and with all the army and with all the multitude of his power, and commanded that Pilate should stand in the entrance. It is related in the report of the condemnation of Pilate that Cæsar said to him, "Most impious one, when thou sawest so great signs done by that man, why didst thou dare to do thus?" and alleged that in his doing these acts he had ruined all the world. Pilate sought to appease the wrath of the king by shifting the responsibility from himself upon the multitude of the Jews, claiming that the full matter rested in their hands, and at that Cæsar inquired who they were, and Pilate related the names of Herod, Archelaus, Philip, Annas, and Caiaphas, who were accompanied by the multitude; Cæsar inquired whether it was because of them and was in their purpose that he carried this out, and Pilate said that the people were seditious and insubordinate and not submissive to the king's power. Cæsar condemned Pilate, saying: "When he was submitted to you, you should at once have sent him to Cæsar rather than to consent to the crucifying of such a man, who showed himself to be just and wrought such great and good miracles, as thou didst report to me, for certainly if he did what thou didst report to me, he manifested himself, without doubt, as being the Christ, the King of the Jews." It is related that when Cæsar made this remark, all the

heathen gods of the Romans in and around about where they were fell down together, and the multitude that had gathered in and around about Cæsar were filled with trembling because of the utterance of the word and the fall of their gods, and the people all dispersed with great wonderment at what happened, and Cæsar thought Pilate should be kept so that he might know the truth about Jesus Christ.

Upon the following day, when Cæsar was before the Senate, he then and there sought to put further questions to Pilate, and at the same time he cautioned him, saying unto him, "Say the truth, most impious one, for through thy impious deeds, which thou didst commit against Jesus," saying that on account of his evil conduct even their gods had been brought to ruin; and then demanded of him, saying, "Who was he that was crucified? for his name hath destroyed all the gods." Pilate then related, "Verily, his records are true," and admitted that he was satisfied himself from His appearance that He was greater than all of their gods put together, as He did more wonderful things than had ever been accomplished by any of them; but insisted that His execution and humiliation were brought about because of the seditious, lawless, and ungodly multitude of the Jews. Then Cæsar became angry, and he called the councils together, consisting of all the Senate and officers, and ordered a decree to be written against the Jews. This decree was sent to "Licinius, who holdeth the first place in the east country," relating unto him the audacity perpetrated by the Jewish inhabitants at Jerusalem and in the cities around about, with their lawless doings; how they compelled Pontius Pilate to crucify a certain god called Jesus, and on account of this great transgression of theirs the world was in darkness and drawn

into ruin. Domitian then and there, with a body of soldiers, went to them at once and proclaimed their subjection and bondage in accordance with the decree; and in doing this he should act in such a way that in obeying and proceeding against the Jews he should scatter them abroad among all the nations of the earth and enslave them and drive them from Judea as soon as it was possible. And when this decree reached the east country, Licinius obeyed the command or decree and laid waste all the nations of the Jews, and caused those who were left in Judea to go into slavery with them that were scattered among the Gentiles. This was done in order that it might be known by Cæsar that these things had been done by Licinius against the Jews in the east country in order that he might be pleased.

Cæsar then ordered Pilate questioned again, and then commanded the captain, Albius by name, to cut off Pilate's head, for he had laid hands upon "the just man that is called Christ"; he also should fall in like manner and find no deliverance. When Pilate appeared this time, he offered up a subdued prayer, asking the Lord not to destroy him with the wicked Jews, and saying he would not have laid hands upon Him for that nation of lawless Jews had it not been that they provoked a sedition against him (Pilate). He appealed to God that what he did was done in ignorance, and therefore asked Him to have mercy upon him for his sin and to overlook the evil that was in him, exclaiming: "O Lord, in Thy servant Procla, who standeth with me in this the hour of my death, whom Thou taughtest to prophesy that Thou must be nailed to the cross, do not punish her too in my sin, but forgive us and number us among the portions of Thy just ones." It is related that after Pilate finished his prayer, there was a voice

heard from Heaven, saying that all the generations of the families of the Gentiles should be blessed because through him (Pilate) all these things were accomplished that were spoken of Jesus Christ by the prophets, telling Pilate that he must appear as a witness of the Lord Jesus Christ at His second coming, when the twelve tribes of Israel shall be judged. It is related that then the prefect cut off Pilate's head, and it is related that the head was received by an angel, and when Procla, his wife, perceived this, she also immediately expired, and was laid away with her husband.

The condemnation of Pilate took place after Cæsar became sick and was suffering from a disease and had sent his messenger to Pilate to have this just man who was healing all people by his word sent to Rome, so he might cure them of their diseases and restore him to his original health; and when this messenger arrived, Pilate informed him that the man Jesus had been crucified; and the messenger Volusianus, having heard the order of the Emperor which he carried to Pilate, caused Pilate to be greatly alarmed and terrified, because he knew that the reason Jesus was crucified was through envy and hatred that had been manifested towards the Savior to him only, and that there was no just cause for His crucifixion; but yet, when he answered the messenger, he said to him: "This man was a malefactor and a man who drew after himself all the people, and through the council of the wise men of the city his crucifixion was brought about." The messenger met a woman whose name was Veronica, who claimed to have a personal acquaintance with Jesus and knew herself that this man Jesus had healed many diseases by His word alone, and the messenger inquired, "Why have the Jews slain him?" And the woman wept, exclaiming that He was her

Lord and God, whom Pilate through envy had condemned and commanded to be crucified. And the messenger very much regretted the situation because he found he was unable to carry out the orders of his king. Pontius Pilate was then apprehended, as related, and carried to Cæsar, Pilate taking with him the seamless coat that Jesus wore, putting it on his own shoulders when he was before Cæsar; and it is related that Pilate's wearing the seamless coat caused Cæsar to become ameliorated in his feelings toward Pilate, but after the seamless coat was laid away he then again assumed his usual feeling, ready to condemn him to death; and it is claimed and asserted that Pilate's body was fastened to a great stone and sunk in the river Tiber, and that the Romans dragged him out of the river and carried him to Vienna and there sank him in the river Rhone.

Referring to reports above as to the proceedings relative to the crucifixion and condemnation of Jesus Christ and also the trial and condemnation of Pilate, no doubt they are intermixed with many statements that have been placed therein by those who related them in the way of trying to make it clear as they felt in their minds it should be, and some degree of consideration should be used in receiving the same fully and literally as the truth. However, the writer has here set forth the facts as recorded and as they are related in the correspondence between the officers, as shown by all writers, both profane and sacred, who should have been concerned in Jesus Christ's trial and death as shown in the manuscripts obtained from the records of the Roman government. This report is not in detail, but all the things herein stated do appear in these manuscripts. There can be no reasonable doubt but that the Roman government did have all the proceedings relative to the cruci-

fixion and trial of the Savior, originally given to it by its provincial officers, as the laws of the Roman Empire would demand and exact this to be done, and necessarily these reports would be sent by the ones in charge and who took part in the transaction of this great tragedy at Calvary. There is a further fact existing relative to these manuscripts being obtained from the Roman government by parties interested in the result of the trial of the Lord Jesus Christ, in that the Christian religion became very prominent in the city of Rome in the third and fourth centuries, as Constantine was the emperor who succeeded in adopting the Christian religion and recognizing it as the religion of the Roman Empire. No doubt the proceedings of the trial and crucifixion of the Savior, as reported by their officers who took part therein, were preserved by the Roman government as a part of their records up to the time of Constantine the Great, and when he became converted to the Christian religion he certainly would permit the followers of that faith to receive and preserve and keep intact a copy of all those proceedings and reports made to the emperors at or near the timeof the Savior's crucifixion; so that you can reasonably feel sure that the substance of these letters are in fact the truth relative to the trial and condemnation of the Savior before the Roman officer Pontius Pilate. It is shown in other places, both in sacred and profane history, that Pontius Pilate never took a hostile attitude toward the Savior, but was prone to disagree with and not to recognize the claims of the Jews in their efforts to condemn Him. It is shown in the writings of the Apostles that Pilate wrote an inscription over the cross like this, "Jesus Christ, the King of the Jews," and that the Jews murmured about this, and demanded them to make that

writing to read, "Jesus Christ, who said he was King of the Jews." But Pontius Pilate said this he would not do; "That which I have written I will not change."

CHAPTER XX.

HILLEL, A JEWISH RABBI.

The subject of this sketch was president of the Jewish Sanhedrim in the city of Jerusalem, and he flourished in the latter half of the first century B. C. He was distinguished from other rabbins of the same name by the surname of Hazzaken the Elder. They also called him "the Babylonian," which arose from his native country, and he was admired for his honesty, mildness, and love of peace. He was also celebrated as a reformer and a great propagator of the wise study of the traditional law, the result of which was afterwards collected and put into a book (called under its title the name of Mishna) by one of his descendants and successors to the presidency of the Sanhedrim, Rabbi Judah the Holy. The Hillel School flourished especially during the reign of Herod the Great.

Besides the legal decisions of Hillel, there are many and various sayings of his preserved in the Mishna, as well as memoirs and anecdotes in the Gemara, and they attribute to him such sayings as these: "Do not to others what you would not like others to do to you." "Love peace and pursue it at any cost." "Always remember that it is better to be persecuted than to persecute." "And be not prone to anger." "He that giveth his alms in secret is greater than Moses himself." "It is much better to utter a short prayer with devotion

than a long one without fervency." "The man who, having put one piece of bread in his basket, says, 'What shall I eat to-morrow,' is a man of very little faith." Now these sayings and many others of less importance have been offered by various writers to show the fact that Jesus Christ did not originate many sayings in the blessed Scriptures which have been attributed to Him. If, however, you will make a careful examination of the facts, they will show that many of these statements or sayings may have been copied after the sayings of our Lord Jesus Christ, for the Mishna was written up by the Talmudists long after the crucifixion of the Lord Jesus Christ, and history does not show that they are all original with Hillel. Such an argument shows a total want of insight and fairness by the one who advances it for the purpose of overthrowing or bringing into disfavor the faith in the gospel of the Lord Jesus Christ, which is so far-reaching in spiritual power and takes hold of its followers with such a blessed strengthening and upbuilding influence that all those who have experienced this can readily see what little import should be accredited to it. Besides, take all the statements of the Lord Jesus Christ, and they on their face show the greatest originality and have a great and far-reaching power that comes direct to the souls of men who are seeking for righteous things, with a power of uplift that the statements of no other being on earth could or ever did utter. Among all the reformers among men, aside from those who have followed the Jewish religion, there is nothing spiritual in any of the things that they advocate, nor is there anything that hints towards the faith of believing in a spiritual God, that will come to men in a spiritual way, that will lift them up out of a despondent condition and place them in such a joyous frame of

mind and peaceful condition as following after the sayings and living closely to the teachings set forth by the Lord Jesus Christ.

This man Hillel, no doubt, was one who was a believer in the faith of the Jewish religion and had some knowledge of God's kingdom and put forth many very wise and good statements for men and women to follow after; but when you come to compare them with the sayings of the Lord Jesus Christ, they utterly sink into nothingness, and it can be truly said that the Savior spoke as one with power and knowledge, and not as the Scribes and Pharisees. Hillel, it is said, was born B. C. 70 or 75, and died about B. C. 10, so that in accordance with his life and death it is shown that undoubtedly what has been claimed for him has been gathered from statements traditionally handed down until the time that the writers of the Talmud or Mishna gathered them and inserted them therein, so they could be very easily moulded from the statements made by our Savior. The Mishna was compiled from tradition and some few laws that were recognized and practiced during the first and second century by the Hebrews or Jews, and these were placed in book form during the last half of the second century. The book was written in Hebrew and divided into six principal parts and about sixty-three treatises, which slightly referred to most of the things that entered into the manners, customs, and mode of life of the Hebrew nation, as well as to give the procedure of the law to worship in the temple. You can see from this that, so far as his writings being entirely reliable as historical fact, they should not be considered in that light.

CHAPTER XXI.

SAINT PAUL.

Saint Paul, or Saul of Tarsus, is no doubt one of the greatest characters in all history, and as time passes on his name becomes none the less received as a man of great power and influence in everything that he did or said, and we will recount some of his life's work and scrutinize every act and motive that we can to ascertain the true inwardness of the things by which he was actuated and impelled to tread the earth in the manner in which he did. His life and work are a study for everyone, and the more you study and investigate his Epistles and his life, the more you can not help but become convinced that he was a messenger of the Most High. St. Paul was a Grecian or Hellenistic Jew—that is, a Jew born beyond the limits of Palestine, and until his conversion a rigid Hebrew of the sect of the Pharisees by parentage and by training as well as by personal conviction. His original and Jewish name was Saul, which appears to have been dropped and that of Paul adopted soon after his accession to the Christian ministry, for what cause it is not possible to ascertain, nor whether the name Paul had ever been used as one of his appellations before his conversion. He was born in the city of Tarsus, which was the metropolis of Cilicia. The exact date of his birth is not known, but is very approximately determined by circumstances, as Paul is spoken of as being a young man at the time of the martyrdom of St. Stephen; as the best chronologists place that event

about A. D. 38, it is thought Paul's birth took place about A. D. 10. His family enjoyed the right of common citizenship conferred on account of service done to the Roman government. All of his writings show that he possessed Gentile as well as Jewish learning. In accordance with the rabbinical law, he was taught the trade of a tent-maker, the practice of which was of great service to him throughout his life in getting a livelihood.

Paul's knowledge of the laws and the prophets and other Jewish education was obtained at Jerusalem under the tutorship of Gamaliel, the most learned rabbi of his time; and his first appearance in history was the part he took in the martyrdom of St. Stephen, being at that time a student at Jerusalem and greatly interested in the Pharisaic interests in and around that city. This was the starting-point of his becoming a bitter and unrelenting persecutor of the Christian religion and its devotees, and he offered his voluntary service to the Jewish Sanhedrim for that purpose. The Jewish Sanhedrim granted him a commission, conferring upon him full power to apprehend and bring to trial all persons at Jerusalem and in strange cities around about who adhered to the new Christian faith; and his efforts were reputed to be most unrelenting and persistent. While on his way to Damascus on one of these errands he was brought to a realization of the wickedness of the course that he was pursuing, and this changed the whole course of his life. In accordance with St. Paul's own statement of the fact of his conversion, it occurred and took place in this manner: While he and two or three of his companions were going along the Damascus road there appeared in the heavens a great light, the brilliancy of which was much greater than the noonday sun,

and St. Paul heard the voice of the Savior saying unto him, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." And St. Paul says that he said in answering to the voice, "Who art thou, Lord?" And He said, "I am Jesus, whom thou persecutest." When this conversation had taken place, they had all of them fallen to the ground, for the reason that the brightness, as he says, of the light that shone about them was so great, penetrating, and intense that they could not look upon it, and St. Paul was stricken blind. His sight did not come to him until restored in a manner that we will hereinafter show. The voice ordered them to stand upon their feet, saying: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan [sin] unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Saul, as then called, was taken into the city of Damascus, unto the house of a man called Judas, who was located in the street called Straight. When in that place Saul did not receive his sight for three days, and then the angel of the Lord sent Ananias to this place, and ordered him to bring back Saul's sight and instruct him as to what all this had taken place for, and to give St. Paul his instructions as to what he should do and for whom it was done. This man Ananias hesitated to go and do the things that he had been instructed to do, for the reason that he had heard of this notorious man Saul;

how that he had a commission of the great high priest from the Jewish Sanhedrim to apprehend all the Christian followers and punish them, and many persecutions had taken place; but the Lord insisted that he should go, for this man Saul was now a chosen vessel unto the Lord to carry the Lord's name and religion unto the Gentiles and kings and the Children of Israel, for the Lord would show him what great things he must suffer for His name's sake. So Ananias went in unto Saul and told him that the Lord Jesus Christ had sent him to bring back his sight, and that he would be filled with the Holy Ghost, which was done accordingly, and Saul received his sight, and was ordered to arise, and was taken and immediately baptized. There and then at that time Saul commenced to preach to the Gentiles and other people Jesus Christ, and Him crucified, and firmly with great zeal, declaring that the Savior had risen from the dead. Saul convinced the people in Damascus that Jesus was the very Christ, and not long thereafter the Jews conspired to kill St. Paul.

You diligently search the Scriptures which contain the fourteen Epistles of St. Paul, only one of which has ever been put in question but that he was the author; this is the Epistle to the Hebrews, and it has been intimated by some of the theological historians that this Epistle was written from Alexandria by Apollos. However, there can be no question but that St. Paul was the author of every word in this Epistle to the Hebrews. After he had written or directed its contents to some other persons, it undoubtedly was placed in the hands of Apollos to present to the Hebrews, for the reason that Apollos was a converted Hebrew and was performing great labor and work in bringing the Hebrews to the Christian religion at that time. St. Paul un-

doubtedly wrote this Epistle to aid and assist him in his wonderful work. Paul himself says, "I have planted, Apollos watered," which shows that Paul undoubtedly produced this Epistle and Apollos received it to spread its influence among the Children of Israel to bring them to the Savior's cause. Paul knew at the time he wrote the Epistle that if he attached his name to it in any way, its power and efficiency would be taken from it, for the Jews had already acquired great hatred and dislike to St. Paul on account of his power in overcoming their religion (having sought to take his life from him), and on account of the further fact that they regarded Paul, not as a messenger sent by God to them, if he was a messenger sent, but as a messenger sent by God to the Gentiles to spread the Christian faith throughout the Gentile race. Further Saint Peter was the Apostle who was to labor with the Children of Israel, and not Paul, and Peter and Paul had been at variance in regard to some of the Christian doctrine or faith relative to bringing the Children of Israel and the Gentiles into one common faith, both being able to receive the Christian religion in the same devout spirit that Christ intended they should.

When you come to survey the life and labors and travels of this wonderful Apostle, St. Paul, you see what condition he was in prior to the time of his conversion, being fully arrayed against the new superstition and religion that was seeking to overthrow the religion of the Jews laid down by the prophets of old, and adhered to with great tenacity of purpose for centuries. This young man, fully imbued with this faith and spirit, being highly educated under one of the greatest religious masters that all history gives, who lived among the Jewish people (Gamaliel, a Jewish

rabbi), was inspired or brought by his zeal against the Christian faith to go along with the company who took the life of the sainted Stephen. On account of the zeal which he had shown for the faith of the Jews, the high Jewish rabbi of the Sanhedrim clothed him with the power of a commission to go out all around throughout the country, without any limit of power, and apprehend and bring to justice all the dissenters from the Jewish religion who were following after the man Christ and His religion. With Paul's tenacity of purpose, and the pride associated with the official position which the young Hebrew had possessed, he would certainly adhere to his office, unless something most marvelous should come to him to make him change his course and abandon the religion of his fathers, which was the most popular then in that country, and espouse the religion that was very unpopular and advocated and advanced by a people that were looked down upon as of the lowest class and only few in numbers. Saul must have known that in doing this he would sacrifice his reputation, his property, and his future prospects for all honors, so far as the situation then would or could look to a considerate and wise man of the world. In the face of all this, he turned right about and commenced his labors and efforts in behalf of this down-trodden class, who were following after the Lord Jesus Christ, with greater zeal than he had ever followed the faith of his fathers. In so doing he suffered tribulations and trials, persecution and death the most ignominious. For he says himself: "Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." And in further speaking of his life he says: "Are they min-

isters of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." At Ephesus he was compelled to contend with the wild beasts in the arena. In fact, his life was sought on every hand, in almost every kind of manner, by different people, and there can be no question of doubt but that his tribulations and trials and sufferings up to and including his death, when he was destroyed at Rome, were the greatest that history records of any man being compelled to pass through. Notwithstanding the great afflictions and tribulations that came to this great and good man, who was an Apostle of the Lord Jesus Christ, he continually pressed forward with great determination and zeal, saying that he was ready and willing at all times to offer up his life as a sacrifice that his people and the world might be brought to a full knowledge of the love of Jesus Christ and the great promise of eternal life to all them that would hear His voice and adhere to His teachings, seting forth the great fact that "God so loved the world that he gave his only begotten Son, that whosoever should believe in him should not perish, but have everlasting life."

When we survey the situation, it would seem that all those at this present time who are earnestly seeking

for a better world would be easily convinced of the genuineness of the Christian religion, and of the great truths brought to man by it, and men and women would be found rushing to espouse its cause as though they were fleeing from destruction to a great refuge.

When St. Paul was arraigned before the council for trial, he said: "Men and brethren, I have lived in all good conscience before God until this day." And the high priest ordered the officers who stood by him to smite him on the mouth. And Paul said to the high priest: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" And they were astounded, and said to him: "Revilest thou God's high priest?" Paul explained that he knew not that it was the high priest, for the teaching from his Master was, "Thou shalt not speak evil of the ruler of thy people."

The night following after this took place the Lord stood beside Paul in a vision and encouraged him, telling him: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

When Paul was brought before the governor Felix, and Felix heard the things charged against him, he then set a time when he would hear Paul and permit him to talk for himself; and Felix came with his wife Drusilla, who was a Jewess, and he sent for Paul, and Paul deemed it a great privilege to be permitted to come before Felix and talk to him, because he knew that he was a judge of all the laws and he would be more likely to obtain justice from one who fully understood the law.

Agrippa said unto Festus, "I should also be pleased to hear the man myself." And Festus said, "On the

morrow thou shalt hear him." And on the morrow Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing with the chief captains and principal men of the city. Festus commanded that Paul be brought before them; after which Paul related the manner of his life, claiming that it had been rendered unto God and unto man in all good conscience, and did not deny that he was an ambassador of Jesus Christ, and fully related to them his miraculous conversion. He then set before them the faith that was in him, claiming that Jesus Christ should suffer and should be the first that should rise from the dead, and should show light unto the people of the Gentiles. And when he set forth these facts himself with such force and convincing power, Festus was heard to say with a loud voice: "Paul, thou art beside thyself; much learning doth make thee mad." Paul said: "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Paul questioned him, asking him, "Believest thou the prophets?" and then said, "I know that thou believest." Agrippa, becoming convinced of his erroneous position and attitude, as it were, said unto Paul: "Almost thou persuadest me to be a Christian." Paul exclaimed in his gladness of heart: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." The king and his wife and others of his associates at once declared that Paul had done nothing which made him guilty or worthy of death, or even the bonds which he was then in,

and would have set him free had it not been that Paul had appealed to Cæsar.

This you can see had to take place and was a fulfillment of the revelation to Paul about his testimony in Jerusalem, and that he would be compelled to testify for the Lord Jesus at Rome. How can you doubt the life of St. Paul and his work for the cross of Jesus Christ and for saving and bringing the world to the precious doctrine which the Lord has left to humanity? The record of St. Paul never has been successfully disputed, nor can it, for without any question all the statements pertaining to his work and life are true, so that it has been so much so that very few have ever attempted in the least to bring it into question; so that if these things that are related of him are perfectly true and reliable, can you, when you minutely and carefully go into all the details of this most wonderful man's great career, doubt for one moment but that everything related by him can be received as the truth? Here you see a man filled with the Holy Ghost standing before all the world proclaiming the whole law of God to be true and the only way whereby mankind will ever be able to reap the great promise of eternal life.

CHAPTER XXII.

POLYCARP.

Authentic history states that Polycarp, who was bishop of Smyrna, was born in the year A. D. 70; for it is authoritatively shown and asserted without any reasonable question of doubt that he was martyred or put to death in Smyrna not later than A. D. 156. At the time

that Polycarp was put to the torture, it was demanded of him by his persecutors that he deny and curse his Lord, Jesus Christ; then and there, in his refusal to do so, Polycarp explained with great firmness that he had served his Lord and Master for now eighty and six years, and that his Savior had brought to him nothing but good, "and how can I deny Him?" This reference to the time of service was no doubt the whole period of Polycarp's life. Polycarp is looked upon as one of the greatest of the Christian fathers, for the reason of his great loyalty to the Lord Jesus Christ and the church that the Savior established while with the world. Not only that, but Polycarp's life covers the full period from the life of the last living Apostle, St. John, to a full and complete history of all the Christian religion up through all the centuries to the present day, showing a complete and authentic line of proof of its genuineness. For St. John died after about A. D. 98 or A. D. 100, which would make Polycarp's age at the time of the death of St. John about twenty-six or twenty-eight years. At the time of Polycarp's martyrdom, when he was interrogated by his persecutors as to who he was, he said to them: "If you would know who that I am, I will tell you kindly. I am a Christian." At these words the populace cried out that he should die at the stake, and hastened to bring fuel. Polycarp refused to be fastened or tied in any way and met his fate with fortitude and calmness.

Polycarp wrote several very able sermons and epistles, all of which are now lost except a short epistle to the Philippians and some other numerous letters to friends in the Christian faith. They are considered very valuable as a means of proof, by their use in establishing the spiritual phraseology and the authenticity of

the most of the books of the New Testament. They were read in the churches of Asia during the life and time of Jerome. Polycarp was educated at the expense of Caplisto, a noble Christian lady of Smyrna, who became a disciple of St. John the Evangelist, and who on the death of Bucolus consecrated him to the bishopric of his native city. During the controversy about the celebration of Easter he went to consult Anticetus, bishop of Rome, against whom he defended the practice of the Eastern Church, and he distinguished himself while at Rome by his opposition to the Marcean and Valentinian heresies. During the persecution of Marcus Aurelius he was brought before the Roman proconsul at Smyrna and condemned to death.

St. Irenæus, who was born near the city of Smyrna about the year A. D. 135, died in the city of Lyons about A. D. 202. In a letter to the Valentinian Florinus, Irenæus reminds him of their both having been disciples of Polycarp (that he also studied with Papias, according to the writings at Rome). Irenæus no doubt accompanied Paphinus into Gaul, and was ordained priest by him and labored under him among the Greek colonies on the Rhone. In the beginning of A. D. 177 he was sent to Rome by the church of Lyons and Vienna to consult Pope Eleutherus about the spread of the Montanistic doctrine, and was while there elected and consecrated bishop of Lyons. In the controversy relating to the celebration of Easter, Irenæus acted as mediator between the Eastern bishop and Pope Victor the First. About A. D. 181 he published in five books "Adversus Hæreses," which is considered the most valuable relic of early patristic literature of the original Greek. Only the greater part of the first book has been received in the writings of Epiphenius and of Hippolytus, who

were pupils of Irenæus, but the existing Latin version of five books is very ancient and perhaps contemporary with the author. Some other Greek fragments of other compositions have been attributed to him. The first edition of his works is that of Erasmus (Basel, 1526; frequently republished).

The following is a remonstrance addressed by Irenæus to his former associate after his deflection or falling away from his first faith: "These opinions, Florinus, that I may speak without harshness, are not of sound and considerate judgment. These opinions are not in harmony with the church, but involve those adopting them in the greatest of impiety. These opinions even the heretics, outside the pale of the church, never ventured to broach. These opinions the elders before us, who also were disciples of the Apostles, did not hand down to thee; for I saw thee when I was still a boy in Luver, Asia, in company with Polycarp, while thou wast faring prosperously in the regal court and endeavoring to stand well with him, for I distinctly remember the incidents of that time better than even those of recent occurrence, for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with St. John and with the rest who had seen the Lord, and how he would relate their works and whatsoever things he had heard from them about the Lord and about His miracles, and also about His teaching Polycarp as having received them from eye-witnesses of the life of the Word

[as the Assyriac translation has it, "those who saw with their eyes the Living Word"], would relate together in accordance with the Scriptures. To these discourses I used to listen at the time with a tension by God's mercy which was bestowed upon me, noting them down, not on paper, but in my heart, and by the grace of God I constantly ruminate upon them faithfully; and I can testify to them in the sight of God that if the blessed and apostolic elder had heard anything of this kind, he would have cried out and stopped and said after his word, 'O good God, for what times hast Thou kept me that I should endure such things?' and would even have fled from the presence where he was sitting or standing when he heard such words. And indeed this can be shown from his letters which he wrote either to the neighboring churches for their confirmation or to certain of the brethren for their warning and exhortation."

Polycarp died about A. D. 158 and Irenæus became bishop of Lyons in A. D. 177; putting these facts together, Irenæus must have been a pupil of Polycarp about the year 135 to 150. Florinus was at one time a presbyter of the church of Rome, as before stated, and must have fallen into heresy with the church and taught other doctrines than the Christian religion which the apostolic Fathers taught and adhered to, and this no doubt was what caused Irenæus to write the foregoing letters to him. We have a good reason to believe this letter was one of the earliest writings of Irenæus, but the exact age of the letter as set out by the historian when he was a pupil of Polycarp it is impossible to ascertain.

Growing out of the visit of Irenæus to Rome, where he says these heresies were coming into the true church as left by the immediate followers of our Lord and Mas-

ter, Polycarp being the chief exponent of them in his time, and Irenæus knowing with what truthfulness Polycarp had preserved them and handed them down to him, Irenæus wrote another letter, which we will set out here: "And so it was with Polycarp also, who not only was taught by Apostles and lived in familiar intercourse with many that had seen Christ, but also received his appointment in Asia from Apostles as bishop in the church of Smyrna, whom we too have seen in our youth, for he served long and departed this life at a very great age by a glorious and most notable martyrdom, having even taught these very things which he hath learned from the Apostles, which the church hands down and which alone are true. To these testimony is borne by all the churches in Asia and by the successors of Polycarp up to the present time, who was a much more trustworthy and safe witness of the truth than Valentinus and Marceon and all such wrong-minded men. He, also, when on a visit to Rome in the days of Enecetus, converted many to the church of God, following the forenamed heretics, by preaching that he had received from the Apostles this doctrine and this only, which was handed down by the church as a truth, and there are those who have heard him tell how St. John, the disciple of the Lord, when he went to take a bath in Ephesus and saw Corinthus within, rushed away from the room without bathing, with the words: 'Let us flee, lest the room should indeed fall in. Corinthus, the enemy of the truth, is within.' Yes, and Polycarp himself also, on one occasion when Marceon confronted him and said, 'Dost thou recognize me?' answered, 'I recognize thee, firstborn of Satan.' Such care did the Apostles and their disciples take not to hold any communication even by word with any of those who willfully and mali-

ciously falsified the truth; as Paul also said, 'A man that is a heretic, after a first and second admonition avoid, knowing that such an one is perverted and sinneth, being self-condemned.'"

Moreover, there is an epistle of Polycarp addressed to the Philippians, which is most adequate, and from which both his manner of life and his preaching of the truth may be learned by those who desire to learn and are anxious for their own salvation. And again, the church in Ephesus, which was founded by St. Paul and St. John, and where St. John served till the time of Irenæus, is a true witness of the tradition coming down to us from the Apostles.

What a glorious testimony we have from this sainted Christian, Polycarp, of the life of St. John, coming to us with such accuracy of truth through those after him who have no other object in view except to bring down to the world the truths set forth by their Savior and establish them in the hearts of the subsequent generations, so that the way to eternal life might be easy of access to the wanderer who is inquiring the way. The testimony of Polycarp furnishes a complete chain down from the Apostles to all the following generations. The place of burial of Polycarp is at this present time kept up, with a monument erected that marks the site where his ashes were supposed to be laid away. Reviewing this short statement of this great and good man, it reveals to us what a splendid testimony is shown by his life, being so closely connected with the beloved Apostle, St. John, and then his so steadfastly adhering to the instructions which he had received from that beloved Apostle. This no doubt should have a very gratifying and consoling effect, as well as bolstering up and strengthening the faith of all people who are diligently

searching and seeking for a better home and eternal life, which has been promised by Him who so loved the world.

CHAPTER XXIII.

Eusebius Pamphili's Statement about Jesus.

Eusebius Pamphili, one of the most quoted and early ecclesiastical writers of the church, was born in Palestine about A. D. 265, and died about A. D. 340. There is little known of his youth, save that he began his studies in Antioch, then visited the Thebaid, where he spent some time in completing his knowledge of the Scriptures and theology, after which he opened a school at Cæsarea. A splendid library founded or much enlarged by Bishop Pamphilus, his protector, enabled Eusebius to collect vast treasures of erudition. In the persecution of Diocletian (A. D. 303) he fled from the city, but soon returned for the purpose of administering to the wants of Pamphilus, who had been cast into prison and was in A. D. 309 put to death. Eusebius assumed his name in memory of their friendship. Paulinus, bishop of Tyre, next gave him an asylum, but persecution drove him into Egypt, where he suffered imprisonment until the abdication of Diocletian set him free and allowed him to return to Cæsarea, of whose church he became bishop in 315. At the Council of Nice, which convened on or about May 20, A. D. 325, and closed August 25 (this was to settle questions of different views of theology, one of which was the proper time to celebrate Easter), the Emperor Constantine had Eusebius sit at his right hand and make the first draft of the Nicene creed. He subscribed on the solemn profession of faith in the

divinity of Jesus Christ, the Son of God, and the Nicene Council determined these words, "Very God of Very God; begotten and not made; being of one substance with the Father," with a reservation founded on a comparison of the eternal birth of the Logos with a temporal birth of the incarnate Word.

Eusebius wrote many books upon different views of the Scripture. The most noted were five books on the Incarnation; six in defence of Origen and his works, in the translation of his work in ten books. It shows that he sets out among evidences of the truthfulness of the history of the establishment of the church by the Lord Jesus Christ, as well as establishing the Lord's divine mission by giving the incidents and works of all the Christian Fathers. They also denounced the heresy of the doctrine that there was a time when the Son of God did not exist and was not co-eternal with the Father. Some writers claim that Eusebius did not subscribe to the doctrine of the Nicene Council, but this is certainly not true, for Eusebius, after these charges were made, sent a letter professing that he had embraced the faith which had been published in the Nicene Council. We find in Eusebius, book one, chapter 2, where is given, as he calls it, a summary view of the pre-existence and divinity of our Lord and Savior, Jesus Christ. As the mode of existence in Christ is twofold: the one resembling the head of the body, indicating His divinity; the other compared to the feet, by which He for the sake of our salvation assumed the nature which is subject to the same infirmities with ourselves. Hence our account of the subsequent matter may be rendered complete and perfect by commencing with the principal and most important points in history. By this method at the same time the antiquity and the divine dignity of

the Christian name will be exhibited to those who suppose it a recent and foreign production that sprang into existence but yesterday and was never known before. No language then is sufficient to express the origin, the dignity, even the substance and nature of Christ, whence even the Divine Spirit in the prophecies says, "Who will declare His generation?" For as no one has known the Father but the Son, so no one, on the other hand, can know the Son fully but the Father alone, by whom He was begotten; for who but the Father hath thoroughly understood that light which existed before the world was; that intellectual and substantial wisdom and that living word, which at the beginning was with the Father before all creation and any production, visible or invisible, the first and only offspring of God; the Prince and leader of the spiritual and immortality of Heaven; the angel of the mighty counsel; the agent to execute the Father's secret will; the maker of all things with the Father; the second cause of the universe, next to the Father; the true and only Son of the Father; and the Lord and God and King of all created things, who has received power and dominion with divinity itself and power and honor from the Father? All this is evident from these more abstruse passages in reference to His divinity: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him there was nothing made." These two we are taught by the great Moses, the most ancient of all prophets, when under the influence of the Divine Spirit he described the creation and arrangement of all things. He also informs us that the Creator and Maker of the universe yielded to Christ, and to none but to His divine and first-begotten Word, the formation of all subordinate things, and communed

with Him respecting the creation of man; for, says he, God said, "Let us make man according to our image and according to our likeness." This expression is confirmed by another of the prophets, who, discoursing of God in his hymns, declares, "He spake and they were made; he commanded, and they were created," where he introduces the Father and the Maker as the Ruler of all, commanding with His sovereign command, but the Divine Word as next to Him, the very same that is proclaimed to us as ministering to His Father, commands Him too, all that are said to have excelled in righteousness and purity since the creation of man. Moses, the eminent servant of God, and Abraham before him, the children of the latter, and as many righteous prophets as subsequently appeared, contemplated with the pure eyes of the mind and recognized and gave Him the worship that was due as a Son of God. The Son himself, however, by no means indifferent to the worship of the Father, is appointed to teach the knowledge of the Father to all.

The Lord God therefore appeared as a common man to Abraham, while sitting at the Ark of the Covenant, and he immediately falling down, although he plainly saw a man with his eyes, nevertheless worshiped Him as a God and entreated Him as a Lord. He confesses too that he is not ignorant who He is in the words, "Lord, the Judge of all the earth, wilt not thou judge righteously?" for, as it were wholly unreasonable to suppose the uncreated and unchangeable substance of the Almighty God to be changed into the form of man as to deceive the eyes of beholders with phantom of any creative substance, so also it is unreasonable to suppose that the Scriptures have falsely invented such things as these, God and the Lord who is Judge of the whole earth

and executeth judgment, appearing in the shape of a man, Who also can be called, if it be not lawful to call Him, the Author of the Universe, than His only pre-existing Word, concerning Whom also in the Psalms it is said, "He sent his Word and healed them, and delivered them from their corruption." Of Him Moses devoutly speaks as the second after the Father, when He says: "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord." He also appeared to Jacob in the form of a man. The sacred Scriptures called by the name of God, saying to Jacob, "Thy name shall no longer be called Jacob, but Israel shall be thy name, because thou hast prevailed with God." Whence also Jacob called the name of the place the vision of God, saying, "I have seen God face to face, and my soul has lived too." Suppose these divine appearances in the forms of subordinate angels and servants of God are inadmissible, since as often as any of these appeared to man, the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but angels, as would be easy to prove by thousands of references. Joshua also, the successor of Moses, calls Him the Ruler of celestial angels and archangels of supernal powers, and as the power and wisdom of God entrusted with the second rank of sovereignty and ruler over all; the Captain of the Lord's hosts; although he saw Him only in the form and shape of man, for thus it is written: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and

said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoes from off thy feet, for the place whereon thou standest is holy." Here then you will perceive from the words themselves that this is no other than the one that also communicated with Moses, since the Scriptures in the same Word and in reference to the same one say: "When the Lord saw that he drew near to see, the Lord called unto him from the midst of the bush, saying, Moses, Moses. And he answered, Here am I. And he said, Draw not nearer; loose the shoes from off thy feet, for the place on which thou standest is holy ground. And he said to him, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

That there is also a certain antemundane and self-existing substance ministering to the Father and God of all unto the formation of all created objects, called the Word and Wisdom of God, besides the proofs already advanced, we may also learn from the very words of Wisdom speaking of Himself in the clearest manner through Solomon, and thus initiating us into her mysteries. Proverbs 8: "I wisdom make my habitation with prudence and knowledge, and have called to understanding. By me kings reign, and princes define justice. By me the great are magnified, and rulers subdue the earth." To which he subjoins the following: "The Lord created me in the beginning of his way, before his works. Before the world he established me, before the formation of the earth; before the waters came from their foundation, before the foundation was a mountain, before all hills, he brought me forth. When he prepared the heavens, I was present with him; and when he established the foundation under the heavens, I was with him ad-

justing them. I was his delight daily; I exulted before him at all times, when he reposed that he had completed the world."

That the Divine Word therefore pre-existed and appeared, if not to all, at least to some, had been thus briefly shown of the Greek fragments quoted by Anastasius of Sinai, as from the third book on the Incarnation of Jesus Christ, is shown as follows: "Things done by Jesus Christ after His baptism, and especially the miracles, signs, showed His Godhead concealed in the flesh and assured the world of it; for, being perfect God and perfect man at the same time, He assures us of His two essences of His Godhead by miracles in the three years after His baptism and of His manhood in the thirty seasons before His baptism, during which, owing to His mortality as regards the flesh, He concealed the signs of His Godhead, although He was true God from eternity." The above was written during the early part of the second century by Melito, from A. D. 149 to 158. The same author: "Concerning our Lord and Savior we have made collections from the law and the prophets, relative to those things which are declared concerning our Lord Jesus Christ, that we might prove to your love that He is the perfect ransom; the Word of God, who was begotten before the light, who was created together with the Father in all; who among the patriarchs was Patriarch; who in the law among the priests was the Chief Priest, the angels' Archangel; among the voices, the Word; among the spirits, the Spirit; in the Father, the Son; in God, God; the King for ever and ever. For this is He who was pilot to Noah; who conducted Abraham; who was found with Isaac; who was in exile with Jacob; who was sold with Joseph; who was captain with Moses; who was divider of the inheritance with

Joshua the son of Nun; who foretold His own sufferings in David and the prophets; who was incarnate in the Virgin; who was born in Bethlehem; who was worshiped in swaddling-clothes in a manger; who was seen by the shepherds; who was glorified of the angels; who was worshiped by the Magi; who was pointed out by John; who gathered together the apostates; who preached the kingdom; who healed the maimed; who gave light to the blind; who raised the dead; who appeared in the temple; who was not believed upon by the people; who was betrayed by Judas; who was transfixed in the flesh; who was hanged upon the tree; who was buried in the earth; who arose from the dead; who appeared to the Apostles; who ascended into heaven; who sitteth at the right hand of God the Father; who is the rest of those that are confiding; who is the rescue of them that are lost; the light of those that are in darkness; the deliverer of those that are captives; the guard of those that have gone astray; the refuge of the afflicted; the Bridegroom of the church; the Captain of the angels; God who is of God; the Son who is of the Father; Jesus Christ the King for ever and ever."

The foregoing has been set out and inserted herein for the benefit of the readers in order to show how the best theologians interpreted the meaning of the Lord's words concerning Himself as to who He was. Let us observe what the Lord Jesus Christ claimed and assumed Himself as to who He was. First of all, He claimed that God, Who made all things, was His Father; also His Father said that He so loved the world (meaning mankind) that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life. And then again: "In the beginning was the Word, and the Word was with God, and the

Word was God. The same was in the beginning with God. . . . In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5.) "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." (Col. 1: 16.) "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:1-3.) "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:21-23.) "I and my Father are one. . . . If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 10:30, 37-38.) "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." (John 16: 15.) "Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:6.) Now God himself, our Father, and our Lord Jesus Christ direct our way unto Him.

CHAPTER XXIV.

Saint Ignatius.

This man, who was surnamed Theopharus, lived at Antioch and was one of the primitive Christian Fathers of the church. It is related and reported with a degree of certainty that he died December 20, A. D. 107, at Rome, yet it has been maintained by some that his death probably took place at Antioch; others denominate him as one of the apostolic Fathers. Eusebius says that he was appointed bishop of Antioch in A. D. 69. Baronius and Natalis Alexander make him bishop of the Gentile Christians residing in that city; Evodius being at the same time bishop of the Jewish converts. The "Martyrium Ignatii," which professes to have been written by an eye-witness of his martyrdom, affirms that he was a disciple of St. John and ordained by the Apostles themselves. After having watched over the steadfastness of his flock during the persecution of Domitian, he was condemned by Trajan to be thrown to the wild beasts in the Roman amphitheater, where, according to the "Martyrium Ignatii," he suffered. The Greeks celebrate his feast on December 20th and the Latins on February 1st.

During his journey to Rome, Ignatius wrote seven epistles, all of which have been enumerated by Eusebius and Jerome. They were addressed to the Romans, to Polycarp, and to various Asiatic churches. There are now about fifteen letters extant ascribed to Ignatius. The seven mentioned by Eusebius, according to the shorter Greek recension, are generally accepted as genuine. We will here mention some of the contents of the

letters by Eusebius. During those times that Ignatius was occupying the bishopric at Antioch, Polycarp was stationed at Smyrna and Papias was at Heriopolis, both of which were well skilled in all learning. Ignatius was celebrated and asserted by many to be the successor of Peter at Antioch; at all events, it appears he was the second that obtained the episcopal office there. History says that he was sent away from Syria to Rome, and was there cast to the wild beasts for food on account of his testimony to the Lord Jesus Christ; that he was carried through Asia by officers under the most rigid custody, and all the different churches where he stopped were fortified and guarded; that at these churches he delivered discourses and exhortations, particularly to caution them more against the heresies which even then were springing up, and seemed to be somewhat prevailing. He exhorted them to adhere firmly to the doctrine of the Apostles, and, for the sake of greater security, he deemed it necessary to attest his warnings by putting them into writing. Therefore when he came to Smyrna, where Polycarp was, he wrote one epistle to the church of Ephesus, in which he mentions its pastor, Onesimus; another also to the church in Magnesia, which is situated on the Meander, in which again he makes mention of Damas, the bishop; another also to the church of Trallians, of which he states that Polybius was their bishop. To these must be added the epistles to the church of Rome, which also contain an exhortation not to disappoint him in his ardent hope by refusing to endure martyrdom. He writes from Syria to Rome: "I am contending with wild beasts by land and sea, by night and day, being tied to ten leopards," the number of the military band, who even when treated with kindness only behaved with greater ferocity; "but in the midst

of these iniquities I am learning, yet I am not justified on this account." It was his greatest desire to be through with his martyrdom, and he hoped that the wild beasts would devour him quickly, and not be afraid of him, as they had been of some others, whom they would not touch, and he asserted that he would force them to attack him as soon as possible; "for," says he, "I know it will be to my advantage," for he was willing to make any sacrifice in order to gain the Lord Jesus Christ. This was written to the many churches through Asia. After he left Smyrna, he wrote an exhortation from Troas to those in Philadelphia, and particularly to Polycarp, who was bishop there, whom he designates as an apostolical man and as a good and faithful shepherd, commending the flock of Antioch to him, and requesting him to exercise a diligent oversight over the church. In writing to the Smyrnans he also penned these words in regard to the Lord Jesus Christ: "I know that He was seen after the resurrection, and He said to those that came to Peter, 'Take and handle me, and see that I am not an incorruptible spirit.' And they touched him and believed." Polycarp makes mention of these epistles in the epistle to the Philadelphians that bears his name, in the following words: "I exhort you therefore all to yield obedience and to exercise all the patience which you see with your own mind, not only in the blessed martyrs Ignatius and Rufus and Zosimus, but likewise in others of your fellow-citizens, as also in Paul and the other Apostles; being persuaded that all these did not run in vain, but in faith and righteousness, and that they are gone to the place destined for them by the Lord Jesus Christ; for whom also they suffered: for they did not love the world that now is, but Him that died for us, and that was raised again by God." He

promises to send all the letters of Ignatius to Syria, as those people would derive great benefit from them, for they comprise faith and patience, edification pertaining to our Lord Jesus Christ.

The writer here insists that the life shown of this man certainly shows that he had been one of the disciples immediately after Jesus Christ's ascension to Heaven, which is proven without doubt by the great fervency of spirit and zeal for the Lord Jesus Christ and His doctrine, with a yearning desire that it should not perish from among the children of men. This fact ought to convince anyone who is possessed with a proper degree of fairness that at heart the writer of these things had been with the Lord Jesus Christ in spirit, and his very being yearned for the salvation of his fellow-man, and that all men should have perceived from them the true doctrine, so that they would be following directly in the path that their Savior had shown to them; for He particularly charges them all not to allow any changes made in the doctrine, but to keep it pure, so man would know the way of eternal life.

CHAPTER XXV.

JUSTIN MARTYR.

This great man was one of the earliest Christian Fathers after the apostolic age. He was born at Floria Neapolis in Samaria about A. D. 105, and died in Rome about A. D. 165. His parents were Greeks who joined the colony sent by Vespasian to the desolate city of Sechem, which was now called after him, Flavia. He was educated in the schools of Asia Minor, Greece, and Egypt, and he studied first under a Stoic, whose teachings on

the nature of God left him unsatisfied; he then attached himself to a Peripatetic, who disgusted him by his greed for money; and, unwilling to undertake the mathematical course exacted by the Pythagoreans, he finally embraced the Platonic philosophy. The objection raised by an aged Christian against its doctrines led him to study the Old Testament writings, and the heroism of the Christian confessors and martyrs induced him to profess Christianity about A. D. 132.

He wrote many works in defence of the Christian religion, and about A. D. 150 he met a Jew named Tryphon and had a public discussion, which took place at the city of Ephesus. The discussion was on the divinity of the Christian religion. He also wrote two letters to Marcus Aurelius, pleading with him to put a stop to the persecution of the Christians. In the discourse with Tryphon, who was one of the most learned Jews of his time, and had at his command all the evidence then existing relative to Jesus Christ and the religion which He left (and the time had been short since St. John the Evangelist had died at this city, so that Tryphon could bring to his aid and prove what could be considered false as to the truth of the doctrine of which Justin Martyr was the exponent), Justin Martyr showed how unfair and how insidiously they plotted against the doctrine of Jesus Christ, and addressed the following words: "Tryphon, but you do not only continue impenitent for your evil deeds, but, selecting chosen men, you send them from Jerusalem to all the world declaring that the infidel sect of Christians had made its appearance and uttering all those falsehoods against us which those that know us not are accustomed to repeat. Thus you are the causes of iniquity not only to yourselves, but to all others also." Also during the debate Justin

Martyr mentioned many of the gospel facts and appealed to the miracles. Tryphon and his four companions admitted the truth of the facts, but ridiculed the idea of Jesus Christ being born of a virgin woman as absurd, and said it is foolish to suppose Jesus Christ is God and become man, and he said it is impossible to prove that any can be God but the Maker of the world. He denied none of the facts, which, as a Jew, he had every facility for knowing, with all the history before him as to the Savior's life, and could have denied them and shown that they were not true and never took place, if he could have done so by successfully contradicting them by the historical facts, which no doubt were within his immediate command.

Justin Martyr referred to Daniel 7:13 and argued from it, but Tryphon replies: "These prophecies constrain us to accept the Messiah to be great and illustrious, but he who is called your Christ is without reputation and glory, so that he fell under the greatest curse of the law of God, for he was crucified." Tryphon tells Justin Martyr that in the fables of the Greeks it is said that Perseus was born of Varea while a virgin, he who is by them called Jupiter having fallen upon her in the form of a god. "Now," says he, "you who affirm the same thing ought to be ashamed, and should rather say that this Jesus was man of man."

Justin Martyr again said and affirmed that the Jews knew that Jesus Christ arose from the dead. He adds: "The other nations have not proceeded so far in wickedness against Jesus Christ as you, who are even to them the authors of evil suspicion against that holy Person and against us, His disciples; for after you had crucified that holy, blameless, and just Person, by whose stripes healing has come to all, you approach the Father through

Him, when you know that He was risen from the dead and ascended unto Heaven, as the prophets foretold should happen. You did not only not repent of the evil things you had permitted, but all your best and learned men did all you could to bring this just Person into disrepute all over the earth by using false and fraudulent accusations against Him and His doctrine."

When Justin Martyr showed by the Jews' Scriptures that another besides the Father is called God, Tryphon said: "You have, my friend, strongly and by many passages demonstrated this. It remains that you show that this person, according to the will of the Father, submitted to become man of a virgin; to be crucified; to die; to rise afterwards, and to return to Heaven." It would seem that this alone would be almost conclusive evidence that it was impossible for those learned Jews to dispute the facts relative to our blessed Lord's birth, death on the cross, and ascension into Heaven.

The reader may go all through the list of every man who ever wrote anything against the Christian religion during the first three centuries after the Lord Jesus Christ was on earth, or who made any public discourses in any public assemblies in any way. They did not attempt to deny that Jesus Christ did live and did teach and establish the Christian religion, as it now exists and has come down to us; and the things which have been attributed as being His miracles, as well as His death and resurrection from the dead and ascending to Heaven from Mount Olivet, none attempted to deny, but said that all these things that could not be explained were accomplished by deception and magic.

Eusebius, in his early history (Book 4, chapter 6), writes how Justin Martyr, in a discourse against Crescus, states that Crescus was a philosopher and was at-

tempting to show that the Christian religion was false doctrine, and all those that followed Christ were deceived by nothing but an ignorant superstition, and this style of calling it an ignorant superstition was in the mouth of all of its objectors and dissenters; and Justin Martyr said that Crescus was attempting to counteract the Christian religion without making any investigation of the doctrine of Jesus Christ, and that it was most iniquitous in any man, and much worse for him than a common man, who for the most part is cautious in speaking and bearing false testimony in matters of which he does not understand the sublimity. "Or if, understanding, he does those things that he may be thereby enabled to lead one to suspect he is not one of them (that is, not a Christian), he is so much more base and nefarious, inasmuch as he is enslaved to the vulgar applause and an absurd fear. And indeed, when I proposed certain questions to him in order to ascertain and convince him that he really was ignorant, he would beg leave that all these things are true. I am preparing to repeat them in your presence." When Crescus found that the doctrine of the cross was too much for him to combat, then it was his purpose to prefer charges against the man whose argument and reasoning could not be successfully met, as a disturber and an enemy of mankind and the Roman government.

And you will find that is always the case; wherever men in authority fail to meet the argument successfully advanced by their adversaries, they then resort to the fallacious practice of at once exercising all their other powers against them, and in so doing put their adversaries out of the way, so that they can not spread the doctrine which can not be successfully combated; and this was why (or one of the great reasons) the pagan

world put to death so many of Jesus Christ's followers. The doctrine and teachings advanced by the Lord Jesus Christ could not be successfully confuted or overthrown by reasoning, for the eternal principles of righteousness and good underlaid them all. This is the course pursued by all people when they can not sustain themselves by their superstitions and ignorant dogmas to which reasoning can not be successfully applied; and to make their positions more effective, they always inflict upon their adversaries and opposers the most cruel, debasing, and inhuman treatment that can be inflicted, so as, they think, to throw a stigma as well as a fear upon all others, so that they may not espouse this doctrine advanced. But, notwithstanding these cruelties, the Christians were so filled with the Spirit of their God that they endured all the vile treatment and torture heaped upon them with seeming pleasure to sacrifice their lives in any way for their Creator and King, God the Father, which is in Heaven. This is certainly a splendid testimony to the truthfulness of the statement that the religion of Jesus Christ was established at the time its followers claim for it, and that it is authentic.

CHAPTER XXVI.

PAPIAS.

Papias, Irenæus claims, was contemporary with Polycarp and a student of Saint John. Papias says: "I will not scruple also to give a place for you along with my interpretations to everything that I learnt carefully and remember carefully in times past from the earliest, guaranteeing their truth, for, unlike the many, I did

not take pleasure in those who have so very much to say about those who teach the truth, nor in those who relate foreign commandments, but in those who record such as were given from the Lord to the faith and are derived from the truth itself. And again, on any occasion when a person comes in any way who has been a follower of the elders, I would inquire about the discourses of the elders, who was said by Andrew, by Peter, or by Philip, or by Thomas, or by James, or by John, or by Matthew, or any other of the Lord's disciples, and what Ariston and the elder John, the disciples of the Lord, say, for I did not think that I could get so much profit from the contents of books as from the utterance of a living and abiding voice; further stating all that is said by the Christian Fathers. Where, then, was the first man placed? In Paradise, plainly, as it is written, 'And God planted a Paradise.' And he was cast out thence into the world, owing to his disobedience; wherefore also the elders and disciples of the Apostles say that those who were translated were translated thither, for Paradise was prepared for righteous and inspired men; whither also the Apostle Paul was carried; and that they who are translated remained there to the end of all things."

While this may show that Papias was not in communication with any of the disciples of the Lord, yet we can easily believe that the communications that he received were from those who had been direct listeners and hearers of our Lord's discourses of men. Where he mentions the elder John clearly shows there were two Johns in Asia, and there were two tombs in Ephesus, each of which bears the same name of John. This would seem to clear up the great trouble so many writers have tried to show existed in arriving at the true followers of the

Bible historians, as to St. John's home and place of death.

We have also this from Papias, describing an account written by St. Mark as follows, and the elder John said this also: "Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered without having recorded in order what was either said or done by Christ, for whether he did love the Lord or he d'd follow Him. But afterwards, as it is said, attended Peter, who adapted his instructions to the needs of his hearers, but had no designs of giving the connected account of the Lord's oracles or discourses. So then Mark made no mistake while he thus wrote down some things as he remembered them, for he made it his own care not to omit anything that he heard or set down by Paul's statement therein." This is set out to show that Papias knew that Mark had written his Gospel prior to the age when Papias lived, and would no doubt put it back in the first century, when the world had the New Testament.

The following questions, whether from Papias or from Irenæus, show that they, however, did originate in some way so that he was conversant with the New Testament sayings and teachings of our blessed Redeemer, the Lord Jesus Christ, as a new dispensation brought to us the blessings of a heavenly Father and the brotherhood of man, which is certainly shown to be in the mind of the writer of the following: "As the elders say, then also should they which have been deemed worthy of the abode in Heaven go there, while others shall enjoy the delights of Paradise, and others shall again possess the brightness of the city, for in every place the Savior shall be seen according as they shall be worthy to them who see Him. They say, moreover, that this is the distinction between the inhabitants of them that bring forth a hundred-fold and them that bring forth sixty-fold and

them that bring forth thirty-fold, of whom the first shall be taken up into Heaven, and the second shall dwell in Paradise, and the third shall inherit the city; and that therefore our Lord has said, 'In my Father's house are many mansions,' for all things are of God, Who giveth to all their appropriate dwelling according to His word, saith that provision is made unto all by the Father according as each man is or shall be worthy. And this is the banqueting-table, at which those shall recline who are called to the marriage, and take part in the feast, and the presbyters, the disciples of the Apostles, say that these are the arrangements and disposal of them that are saved, and that they advance by such steps, and ascending in the spiral to the Son and through the Son to the Father. The Son at length yielding His power to the Father, as is said also by the Apostle, 'For he must reign until he putteth all enemies under his feet. The last enemy that shall be destroyed is death.'" Now the writer of this paragraph may have injected some of his thoughts into the writing, yet no one can deny that the writer was fully familiar with the New Testament. This statement has been handed down to us by Irenæus, and can be relied upon, as it was presented to him in the light that he has presented it to us, and proves almost beyond doubt, when considered with other testimony, that our New Testament, exactly as we have it to-day, was in existence and used before St. John died.

CHAPTER XXVII.

ORIGEN.

In a work of this kind and taking into consideration the important things therein contained relative to this

subject it is deemed important that a brief statement should be made, showing to the ones who peruse this work who Origen was; for he was one of the most celebrated Christian Fathers and did more toward maintaining and keeping the Christian faith before the world probably than any other of its adherents during the period of his life, so that without making a short statement of some of the works of the celebrated Origen herein a work of this kind seemingly would be incomplete. Origen's surname was Adamantius, which was bestowed upon him by early writers on account of his unwearied diligence and ascetic temper. His labors for the advancement of the Christian doctrine far excel all other of its followers during the early placing of it before the world and prior to the Nicene Council.

He was born in Alexandria, Egypt, A. D. 185, and died in Tyre in A. D. 254. His father, who was the martyr Leonides, was a teacher of eloquence, and under his tuition and that of Clement of Alexandria Origen was made familiar also with the work of Plato and the Stoics, but more diligently acquired a full knowledge of the Holy Scriptures. In A. D. 202 his father, Leonides, suffered for the Christian faith and, his property being all confiscated, left a widow and seven children utterly without support except their own efforts; Origen being the eldest and being about seventeen years of age. It is related of him that at the time of his father's martyrdom he wanted to go to his father's side and assist him by rendering courage to him, so that he would stand by the Christian faith, and his mother prevailed upon him not to go; after which he wrote a letter to his father, encouraging him and pleading with him to stand firmly by the faith and not recant for the purpose of shielding his life, to appease and condone to his enemies for any

leniency that they might offer unto him, on account of having to look after the mother and her children; for he assured him that he would be able to take care of them when the father was gone. Origen opened a school. At first he taught the ordinary Greek literature and at the same time explained and expounded the Christian faith and doctrine. He afterwards succeeded in becoming a teacher in a school attached to the cathedral church at Alexandria. The bishop placed the school under the direct management of Origen. Here is where he confined himself entirely to religious instruction. His father's fame and his own ability attracted many pupils, among whom many suffered martyrdom. At last the school was closed by the magistrates of the law and he was driven out of the city, but only for a short time; he returned, and when he resumed teaching again, he resolved upon leading a life of great discipline and force in giving the religious instruction. He declined any and all remuneration for his services or labors in any way, and turned over his select library of authors for a small sum or stipend of four obolus a day, which was of the value of about twelve cents, and he slept upon the bare ground and wore only one garment and no shoes, and partook of no stimulating drinks. In order, as he thought, to avoid any suspicion against him in any way, and interpreting Matthew 19:12 literally, he emasculated himself in 210. He avowed himself a pupil of the Neo-Platonists, and in about 211 he visited Rome.

When he was confirmed in doing a great work for biblical scholarship, he devoted himself to the Hebrew, in which he shortly became very proficient. In 212 he converted the Valentinian Ambrose, who was possessed of great wealth and who generously offered his assistance to Origen and enabled him to publish his com-

mentaries on the Scriptures. In 219, he was summoned to appear before and meet the emperor Elagabalus at Antioch. At that time he made such an impression upon this emperor, on account of his great learning and other most wonderful accomplishments, that he, with his influence with the rulers of the Roman government, succeeded in allaying the Christian persecution for considerable time, at least according to historians of Rome. On his return to Alexandria he made a great preparation to further the learning of the Christian theology and make it a scientific study. His convert, Ambrose, not only assisted him in teaching, but purchased many Christian books to aid them in their instruction. Then appeared his commentaries on Genesis, the Psalms, and the Lamentations of Jeremiah, his first five treatises on the Gospel of St. John, and his tract on the resurrection of the Lord Jesus Christ. In about A. D. 238 he was sent by Demetrius, who was bishop at Alexandria, on a mission to Greece. He visited Palestine on his way and at all places was invited to render discourses and sermons in the churches, though not yet in holy orders. He opened a school in Cæsarea and there continued the Gospel of St. John. The school flourished and its teachings spread far and wide and brought to him great renown and many learned followers, and at this time he wrote a treatise upon the utility and necessity of continued fervent secret prayer, and gave a full exposition of the Lord's prayer. During these times he was often invited to be present at church councils wherein took place any discussions relative to the course that the church should take on any important point pertaining to their faith. During the persecution of Maximin, A. D.236, his friend Ambrose, a priest at Cæsarea, was imprisoned and was kept under conditions of great cru-

elty; for their consolation Origen wrote his work on Martyrdom, after which he was himself compelled to leave Cæsarea, but found shelter in Cappadocia. When the persecutions broke out there, he was kept concealed for two years in the home of a friend by the name of Juliana. During this concealment he wrote and completed his treatise on the Hebrew and Greek text of the Scriptures, and in 238 A. D. he returned to Cæsarea and commenced his labors again. Then he went to Athens, and there finished his commentary on Ezekiel.

On the occasion of Philip the Arabian, Origen accomplished the greatest work of his life, in Egypt, in writing his eight books which he styled and called his Apology to Christianity. It was in this work that you have seen wherein he fully and completely answered all the criticisms of the great Epicurean philosopher, Celsus, whose argument was contained in his book called "The True Word." At this time Origen was about sixty years old. And it was at this time that he denounced the doctrine that the Christian soul died with the body and there rested to come forth to life at the final resurrection. He insisted and claimed and considered that such doctrine was not in accord with the true teachings of the Scriptures and denominated them as heretical. In the Decian persecution he was apprehended and subjected to great torture, and it was from this prison that he wrote a letter of exhortation and encouragement to all of his fellow-sufferers; but his health was broken down, and many of his friends reported that he died under torture at Cæsarea. But the best authority, we think, states that he died at the city of Tyre, in about A. D. 254. For many years a tomb purported to be his was kept up near a great cathedral in that city.

Almost all of his writings are obsolete. In some libraries they still retain the eight books of his Apology to Christianity, wherein he answers the writings of Celsus against the Christian religion. In this work, in perusing, you will find he sets out in paragraphs the statements made by Celsus in his objections to the doctrine and teachings of the Christians, as well as their claims made for their Lord and Master, as to who He was. This splendid work of Origen, coming down to the world at this time, furnishes one of the greatest proofs of the genuineness and the indisputable accurateness with which the Holy Writ has been transcribed and brought down to the world even to this nineteenth century. Also, by showing Celsus's own admissions, it clearly establishes the fact that Jesus Christ lived at or near the time that it is claimed in the Gospels, and that He died upon the cross, and that he labored and taught the people the doctrine in the New Testament, and that He arose from the dead and ascended into Heaven, as claimed by His Apostles and followers; for the enemies of the Christian religion can not assert and maintain, with any degree of fairness or argument, that such an opposer of the Christian religion as was this great Epicurean and Platonic Jewish philosopher, Celsus, would not have obtained something to show that these things recorded by the gospel relative to what took place pertaining to the Savior and His life were not true, for the fact that there was nothing then to hinder him from showing these things to be untrue, since he had at his command all the statements, arguments, and objections (if any there could be) of all the learned Jews who rejected their Messiah and claimed that He was not the one they had been looking for, and crucified Him as a criminal. And these facts were certainly well known to all the leading

and learned Jewish and pagan scholars, and this man Celsus had the ability and learning to acquire all this information to assist him in confuting and showing that these doings never took place, instead of admitting that they all did take place, but saying that the things that were not explainable which were done were accomplished by magical art and deception. There is no follower of the Lord Jesus Christ among all the Christian followers who did more or was willing to make a greater sacrifice for the cause of the cross than was Origen. His life, when looked into, is uplifting and inspiring to the true Christian, who comes to know that the early followers of the Savior and His cross were so devout and adhered so firmly to their faith; for it shows that they had been very close to their Savior in the spirit, and were undoubtedly used by him to plant and disseminate His doctrine throughout the whole world.

CHAPTER XXVIII.

SIMEON.

This subject was the son of Cleophas, a descendant of David, and filled the position among the Christian Fathers as the second bishop of Jerusalem, who was martyred, to which Hegesippus bears testimony, whose words we have quoted. This author, speaking of certain heretics, superadds that Simeon indeed about this time, having the charge or accusation against him as a Christian, although he was tortured for several days, astonished both the judges and his attendants in the highest degree by the manner in which he terminated his life with sufferings like those of our Lord. Yet it is best

to hear the writer himself, who gives the account as follows: "Of these heretics," says he, "some reported Simeon, the son of Cleophas, as a descendant of David and a Christian, and thus he suffered as a martyr, when he was one hundred and twenty years old, in the reign of the emperor Trajan and the presidency of the counsellor Allicus." The same author says that a search was made for the Jews that were of the tribe of David. His accusers, as if they were descended from this family, were taken into custody.

One might reasonably assert that this Simeon was among the witnesses and bears testimony to what they had both heard and seen of our Lord, if we are to judge by the length of his life and the fact that the Gospels make mention of Mary, the daughter of Cleophas, whose son Simeon was, as we have already shown; but the same historian says that there were others, the offspring of one of these considered brothers of the Lord, whose name was Judas, and that these lived until the same reign after their profession of Christ, and the testimony under Domitian, before mentioned. He writes thus: "There are also those that take the lead of the holy church as martyrs, even the kindred of our Lord; and when profound peace was established throughout the church, they continued to the days of the emperor Trajan, until the time above mentioned. Simeon, the relative of our Lord, being the son of Cleophas, was waylaid by the heretics and also himself accused for the same cause. Under Atticus, he was of similar dignity. After he was tormented many days, he died a martyr with such firmness that all were tortured. He was at last ordered to be crucified."

The same author, relating to the events of the times, also says: "The church continued until then as a pure

and uncorrupt virgin, which, if there were any at all that attempted to pervert sound doctrine of the saving gospel, they were yet skulking in the dark retreats. But when the sacred choir of the Apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusion of false teachings; these also, as there was none of the Apostles left, henceforth attempted without shame to preach their false doctrine against the gospels of truth, such as the statements of Hegesippus."

This fact of false teachers and heretics arising in the church after the first two generations had passed away only shows what positive knowledge the Savior had about what the future would be as to false prophets and false teachers that would come in their midst, and He stated that they would come out from among those who were followers of the doctrine of the cross. This has been going on ever since the Apostles passed away and Jesus Christ's teachings were turned over to the world. We have them among us to-day trying to pervert the word of the Lord and bring it before men in such a way that man will become dissatisfied with its teachings and treat it in such a manner that they in their own minds will try to make themselves believe that they have not emanated from divine authority.

CHAPTER XXIX.

LOVE.

Love is the greatest force in all the universe and possesses the greatest power if rightly used. It emanates from God direct to man, and it is the Lord's blessing

unto man in Christianity, and for that reason it should be most our care to learn it. It is one of the greatest gifts to man that God ever gave him; for, inasmuch as wherein it is in us, in that proportion are we possessed of God. For God is love, and the love which God hath planted within us, we can give Him no greater thing than to give Him that love. In doing so we, as it were, surrender ourselves unto Him, and it is the greatest thing that we can give to God, for it carries with it all that is ours. The Apostles in the Scriptures call it "the bond of perfectness." It is the first commandment and the greatest in both the Old and New Testaments; for it is the fulfillment of the law, and it accomplishes the work of all the other graces, without any other instrument than its own immediate virtue. It is the great weapon which the Creator reserved unto Himself to conquer rebellious man, when all the other agencies had failed. Reason man pursues; fear he answers blow for blow; futilities he meets with pleasant pleasure; but love's melting beams the benighted nature in man can not withstand. There is no one human being in a million nor a thousand men in all the earth's billions whose clay heart is hardened against love.

Love flows downward, for all true love comes down from the Father of all comfort, and thus it goes down from parent to child. It was God who first loved us, when we were His enemies and in rebellion against Him. Love is an affection of the heart, and it draws one to admire, cherish, and adore with the greatest affection, drawing one to the object of his love with the greatest adoration and attachment; so if their minds and feelings meet with equal admiration for each other, so that their feelings are mutual and their hearts beat as one, each to the other is ready to make any sacrifice for the

love of the other. While in this attitude they become inseparable in feelings so far as one is concerned toward the other.

Now when this love from the heart is bestowed upon God, it is called divine love; or, when God's love to us, this love is spoken of as His divine love toward us. Yet the great question of divine love is not that we love God, but that God first loved us when we were His enemies.

When we are in the attitude toward God, in our love for Him, that He requires from us, it is impossible for us to do anything that would bring upon us God's condemnation, in such a manner that He will not pardon the thing wherein we have stepped aside. For this reason we should, while in that attitude toward God, do nothing that is considered a wrong in the eyes of the world. God being able to read the hearts of men and He knowing that the wrong we committed was not committed from the heart, such errors and wrongs committed when in the love of God He overlooks and does not charge such a wrong as an offence against Him. As it is said in the Scriptures, "Blessed is the man to whom God will not impute sin." That man is living in such a loving, obedient attitude towards his Creator that He overlooks his errors committed. This does not apply to willful sin, as no man serving God with a loving heart is going to commit that kind of a sin; but it is a small stepping aside without actual knowledge on the part of the one who commits the sin. While man is in the flesh, God knows it is impossible for him to be perfect like Himself, but He requires that fervent, loving attitude toward Him at all times. When a man or woman stands in that relation to God, He knows that this man or woman will not commit any unpardonable sin, but

will lovingly submit their wills to God's will daily in all the things arising within their conduct of life.

Man is commanded by God, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," and He demanded that this commandment should be in their hearts. (Gen. 6:5.) Then again, God charges you to teach this love to your children diligently—that is, continually, and requires and admonishes that you shall talk to them when you are sitting together in your homes and habitations, "and when thou art walking out on the way, and when thou liest down, and when thou risest up." Here you can observe with what diligence God requires us to cherish and teach this love to the children. It certainly must show to you the great importance of this love toward God by His children or by those that are seeking His favor, and then the great importance that is shown as to our duty towards our children, in order that they may be started in the right direction toward God. Then they can easily obtain God's favor.

Further, there is great responsibility shown here to rest upon parents especially, and upon all the followers of the Lord Jesus Christ. God also required that you should keep His commandments and statutes in that loving attitude toward Him; always looking fervently up to Him with a loving spirit for His wisdom, to direct you faithfully into the paths, so that you can be able to worship Him in that high and loving nature that He requires from those whom He has promised that He will reward with eternal life. You are required to be diligent in all your efforts to comply with His reasonable and loving commandments; to love God and walk in His ways. This love, too, is required of God's saints, as well as all others of those that are seeking

His favor. It is the bounden duty that you owe to your God that you in your prayers must have that loving and yearning feeling toward Him, and in so doing you will be able to divest your mind from the love of this sinful world and all its allurements.

You are also required to love your neighbor as yourself, at all times being ready with that tender, loving nature to assist him in all his laudable efforts, and especially in his efforts to attain eternal life. The Lord Jesus Christ also declared that He came not to destroy the law, but to fulfill the law of God, and He was diligent in teaching His followers to observe this great law of love, which He frequently referred to where it was shown by God to the Children of Israel, as well as where it was laid down in His commandments to them, and said (Matt. 22:37), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," at the same time informing them that this was the first and greatest commandment; then He said unto them that the second greatest commandment was like unto this: "Thou shalt love thy neighbor as thyself."

See what the loving disciple John says in I. John 4: 7-8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Here is the all-absorbing and vital question with every man and woman, and plainly shows you that if you have not this love of God that is set forth in the Scriptures in your heart, you know not God, and that you are one that is not born in the kingdom. The great Apostle, offering up his prayer for the people, in addressing himself to God, did so in this manner: "I beseech the Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for those that

love Him and observe His commandments, that He have compassion upon them, and lead them in a manner whereby they can be brought fully into the love of God." By this exhortation and appeal you see that God always keeps His covenant with man, provided that man will love Him and keep His commandments, not wavering or doubting God; for He is ever merciful and kind to them that love Him. When your love is such as that referred to in the commandments, it carries with it such a power in your behalf with your loving Savior that all sins that are forgivable will be forgiven unto you, and God has promised to put those sins as far from Him as the east is from the west, and remember them against you no more for ever; for His banner over you is nothing but love.

The Lord revealed to one of the prophets and showed unto him that His love for him was everlasting, and therefore with an everlasting kindness God drew him to Himself. God further promises to draw us to Him with the cords of His love, provided we will draw near unto Him. The Scriptures abound with very many showings that the love of God and His Son does constrain us and draw us to them, if we are willing; and when you are filled with that love for God manifested with perfect faith, this will cast out all fear, and you are filled with the light and joy of the thought of God's great and glorious promises for His children.

You are to love your enemies and heap coals of fire of love upon their heads, that they may be constrained to love you. In the minds of some people, this at first seems to them to be a hard saying, yet how can you expect God to love you when you are in rebellion against Him, if you do not love those who are not your friends and are even willing to despitefully misuse you? The

Savior says if you only love those that love you, what reward have you? do not the publicans do the same? You must not owe any man anything but that love, which must radiate from one to the other; otherwise you will not be in the clearest attitude toward God, and in that attitude of love which He commands you to keep yourself in. To have this love toward God and man is both commanded. In the new commandment you are told that he that loveth God and his fellow-man as commanded hath no need of stumbling, for he walketh in the light of God; but he that hath not that love walketh in the darkness, and knoweth not whither he goeth, for the reason that to be without this love your eyes are blinded and you can not see your way clearly to arrive at that eternal home of bliss prepared for them that have this love.

In order again to realize how important this commandment of love is, look at how the Savior worked to bring it to the minds and firmly implant it in the hearts of His disciples, so as to bring them nearer unto Himself, and for the further example unto them and the world, desiring to impress them forever that this divine love was the all-absorbing and vital principle for man to possess in order that he might reach the goal that God intended he should. This is very clearly and succinctly shown when Jesus Christ appeared unto His disciples the third time after He had risen from the dead and asked them to come and dine with Him. Here it was that He said unto Peter after they had dined: "Simon, son of Jonas, lovest thou me more than these?" And he said unto Him, "Yea, Lord; thou knowest that I love thee." He said unto him, "Feed my lambs." He said unto him the second time, "Simon, son of Jonas, lovest thou me?" And he said unto Him, "Yea, Lord;

thou knowest that I love thee." He said unto him again, "Feed my sheep." The Lord said unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because He said unto him the third time, "Lovest thou me?" and he said unto Him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." No doubt Jesus Christ wanted Peter to feed all the followers of the Lord, and nourish them and keep them within the fold in the love of Himself and His Father, and transmit this love of God unto them by an example of Peter in his love toward them. And the fact that Peter had proclaimed that he loved the Lord Jesus Christ three times shows to you how important it was intended that Peter should use all his efforts and be diligent in manifesting, teaching, and conveying this love of the Father to one another in the same manner that Jesus Christ had manifested it toward them and toward the world from the time of His coming until His departure.

You can again notice the importance of this divine love in the further fact that it was written that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then look at the love that Jesus Christ, Who, as we have seen, was God himself, showed in sacrificing Himself on the cross to take away the load of sin that was brought upon mankind by his being God's enemy. The Lord said that it was a great sacrifice for a friend to lay down his life for one, willingly dying for his friend; but how much more is that love when a man will lay down and sacrifice his life for his enemy? If you will take a little thought, meditating and studying what great love this must be, you will then begin to get

a faint view of what a sacrifice and great love was displayed by our Savior when He purchased us.

We should get a deeper understanding of what God's love is by comparing it with our own; then you will feel disposed to draw near to Him, exclaiming, "O miserable man that I am!" asking the Savior to have mercy upon you because of your failure in appreciation of His great love. We all should work more diligently to impart that love of the heart to our Creator and to all our fellow-men. One who is filled with this love from the heart exclaimed in his joy: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35.)

Real love worketh no evil, but always abounds in every good work. Complete love worketh abiding faith, which casteth out all fear, and bringeth joy, grace, and peace. This love is what your Savior asks you to cherish within your very being. When you are possessed of it, you have such a longing feeling towards your Creator that you will despise all carnal things; and when in that condition, you are in the attitude of being Godlike in your nature. We are told for our edification and glory that our God can not look upon sin in any degree, so that if we desire God's favor unto us, we must be placed in a position by that divine love so that sin will not abound in us, and then God will purify our very nature, making it like unto Himself. The truest disciples and followers of Jesus Christ are not the ones that know Him most, but are they who love Him most; so may your love ever abound toward the Lord.

CHAPTER XXX.

WILL.

When mankind was invested with the power whereby he could control his own conduct and action, then he became responsible for all his relations that existed between him and his Creator and his fellow-man. That power which enables man to act in accordance as he may choose is his will accompanied by reason. These two agencies being fully vested in the human family gives them the great and high privilege of directing their own destination; for man can will what he will, provided the thing he chooses to will does not come into conflict with the will of his Creator. So you can readily see that if a man should will that he will have eternal life, by conforming his will with the will of God his destiny of eternal life is assured. For God has declared that it is His will that all mankind shall have eternal life if they only will. The will of man will not conflict with the will of his Creator so long as man's actions conform to the teachings and instructions which are fully laid down and given to man in God's Word. There is no conflict existing between God's Word and a perfect life of holiness, if man will refrain from seeking to pervert it and construe it to conform to his carnal mind. God has declared that heaven and earth may pass away, but not one jot or one tittle of His Word should pass away until all shall be fulfilled. The great and all-absorbing question is for man to have perfect faith in his Creator, and conform his will unto the perfect will of God. Then man's greatest success is assured. When man fully de-

termines in his mind the course that he intends to pursue, arriving in that state, this is called his volition, which, connected with the will, gives man the power of considering or forbearing to consider any cause or movement that wields an influence over his mind and fully controls him in any particular action; so when a man puts forth any decided choice in his conduct relative to any line of action, which executively he is fully determined on doing, that when done is called his volition, being caused by the exercise of his own will.

Will may be exercised in many degrees, and when we fully determine what will be our course in any matter that comes before us, so that it controls us in our actions, that is the highest type of the will's power, and that is then called our volition put into action. The will is the greatest agency of power that man has to aid him to become great in his possibilities in this world of accomplishments. Neither is man required or supposed to humble or in any degree humiliate or belittle his will in surrendering it to the will of any of his fellows. The submitting of man's will is only required to be done by man to God, who requires the fullest submission and a complete surrender in all things. One of the most excellent qualities in mankind for him to have is great will-power and at the same time to be possessed with a very high order of reasoning to resolve in all cases to be able to control that great will, and submit the same fully to the will of his Creator, asking Him for wisdom to perform the course that will be pleasing in His sight. Our will may come in conflict with many reflections arising within us, but then we must be ready and willing to submit our will to His will, for it is He that can and will direct us into all truths. We can follow out clearly the course of man's life and we will find that where man

has gone to destruction, in all cases it is where he has failed to submit his will to the will of his Creator. When man arrives at that state where he has attained to the full knowledge that there is not any full success except where man's will is kept in full accord with his Maker, when in that condition, he will begin to advance in his spiritual growth and the knowledge of his Creator will increase daily. It will become, as it were, perfectly natural for him to say, "Thy will be done."

By the exercise of the will man places himself in the attitude where he is made insignificant or great, just in proportion as he uses it in the right or wrong direction. We may at times seemingly find ourselves weak in our nature and powers to exercise our wills. In all such cases we should apply to Him, asking for power and wisdom to exercise those powers so that all the results may be in accordance with His will. When you do this in its fullest extent, you will be able to accomplish all your honorable and laudable undertakings. If we in our minds will conform our will-powers to placing ourselves, so far as our will is concerned, in that perfect attitude of submission to the will of our God, then we will be in complete harmony with Him and His will, and we will then begin to realize what a Heaven of joy will come to us, filling us with blissful anticipations of the glorious things prepared for them that are pure in heart.

One of the great reasons why we fail to submit our wills unto our Creator is that we do not know Him as we ought, nor do we know ourselves as we should. It has been many times said that if man would only do God's will the same as though it were man's will, God would accomplish his will as if it were His own. The Universal Will and the Universal Mind both are inherent in our Creator, and both are used by Him in perfect

harmony. Our Creator requires of us in the exercising of both the will and the mind that they must be in harmony with the Universal Will and Mind. So far as our wills and minds are concerned, relative to spiritual things, God requires that all His followers shall be of one mind and one will with Him and with each other. This condition must obtain or we can not all occupy and dwell together in that heavenly home; for the great purpose of the Creator of all things is to have that perfect harmony of all mankind with Himself in all things.

When our Creator brought man into existence, conferring upon him this great will-power, making him the free moral agent of his own destinies, man's creation was only second to his Maker. This, you will observe, was a most wonderful favor conferred, and, if man would only realize and appreciate how God had honored him in his creation, he certainly would be ready and willing to humbly submit his will at all times to the will of his Creator. What places man so far above all of God's creations is having that power peculiarly within himself to say, "I will that which I will," except that this conforms to the will of his Creator or Maker. This fact alone makes man a wonderful being. Yet the great blessings that will come to man by this submission of his will to God's will should prompt him to draw nearer to his great Benefactor in bowing his will at all times to the will of God, advancing continually, step by step, higher up in the realms of His eternal truth, purity, and righteousness.

In the next place, you must recognize this fact, that there is nothing that man has full control of except his will, which he is absolute master of, so long as he maintains his reason. Reason is that faculty in man that enables him, by the assistance of God and faith, to say

to the will, "Go ahead and execute that which is right." In other words, will is that executive power that man does whatever he does do entirely in accordance with his own powers within him by this force of will. If it is controlled by honest and right reasoning, brings out the good and glorious things of this world through man's manifestation of his desires, this fits man to occupy the highest and most glorious position in the world to come. In applying our reason to religion we must first have faith, believing that God has spoken to man through His Holy Word by the Lord Jesus Christ and angels and by the holy prophets. When you do this and then commence with an honest desire to obtain the glory of God, how beautiful will the Scriptures or God's Holy Word come to you, and how faithfully you will peruse and absorb His most gracious promises to man!

Man must willingly submit his will to God's will, or he will surely go to destruction. This fact has been proven and demonstrated by man's refusing to submit to God in all things. Therefore when man is attempting to accomplish anything in this world, it should always be with him, "Not my will, but Thy will, O God, be done." This is shown to be true and most fully established by the Lord Jesus Christ himself in going through His passion, which was no doubt for our guidance, in His praying in the Garden of Gethsemane. There He asked the Father to let the cup pass, but adds immediately, "Not my will, O Father, but Thy will, be done." And then again, when the Lord Jesus Christ taught them how to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." This certainly proves to you that God created man in a manner so that He could not or does not control his will, unless a man comes to God and shows his willingness to submit his will to God's

will. Then the blessed Lord Jesus Christ will lead you, by the Holy Spirit, into all truth and holiness. Had it been possible for God to have controlled the will-power of man, God would never have been so patient and long-suffering and such a forgiving Father to the Children of Israel in doing that which He did to bring them out of the dreadful practice of idol-worship to worshiping Himself. He patiently led them through the wilderness to the Holy Land, which was typical of leading them from the miserable practice of idol-worship to that of worshiping the ever-living and spiritual God, Who is the only source which can bring man into all peace and comfort.

Then see how the Savior Jesus Christ stood before Jerusalem, He foreseeing all the wonderful calamities that were so shortly to befall them, when Titus with the great Roman army would besiege and bring them to great tribulation, destruction, and starvation, leaving not one stone upon another of their glorious temple. This calamity did take place some forty-one years after the Savior stood up before that great city with tears streaming down His holy face, proclaiming, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how oft would I have gathered thee under my wings as a hen gathereth her brood, but ye would not!" This showed the great love the Savior had for man, and how He pleaded with them while man was in rebellion against Him and refused to listen to His pleadings. This certainly is a great object-lesson to the world, and shows how important it is for us to submit ourselves to the will of God in order that it may be well with us; this also shows the power the Savior possessed within Himself to foresee and foretell all things which were to transpire in the future.

The most potent and all-absorbing thing for man to do, in order that he may be enabled to be brought into a condition where he will have the privilege of reaping this reward of eternal life in the world to come, is that he at all times keep himself in that perfect attitude of being willing to submit his will to his Creator.

"God made thee perfect, not immutable,
And good He made thee, but to preserve
He left it in thy power, ordained thy will
By nature freed, not overruled by fate inexorable
Or strict necessity."—*Milton.*

"If we make God's will our law, then God's promises shall be our support and comfort, and we shall but find every burden light and every duty a joy."—*Tryan Edwards.*

The will of man, when applied to religious truths, should always be exercised after you have gone to God in faith, asking Him to bring unto your conscientious reasoning abilities wisdom and sufficient knowledge to apply these religious truths presented to your senses, so that your adoration of Him should be full and given with great joy. Then the will of acting under God's will in applying these facts to the upbuilding of God's kingdom on earth as it is in Heaven. Reason is our intellectual eye, and needs light to see and see clearly deep down into God's kingdom. We must get that light from Heaven, for there is no other source from which it can come, for God is the dispenser of all wisdom and knowledge, and for this reason we are taught to apply to Him for wisdom. When man is dealing with eternal things, which belong to God, "I will" is not a word for man, but he must rather use the more divine words, "I ought."

It has been said that if you were to deny the freedom of the will, you would make morality impossible. God

could not, therefore, have made man the creature that He desired him to be and deprive him of full control of his will. To be without control of the will of man, man could not have attained to God's image.

"'My will, and not Thy will,' turned Paradise into a desert. 'Not my will, but Thy will,' turned an earthly garden into a Paradise and made Gethsemane the gate of Heaven."—*Pusina.*

When God endowed man with that will, He desired and expected that man would use it with the highest degree of faith and reason; for without doing so man would be plunging himself headlong into destruction in this life and fail to gain eternal life. Man's failure to obey the will of God has been the means of bringing all the woes and miseries that mankind has ever been afflicted with since God placed him in the Garden of Eden. And one of the greatest of mysteries in solving man's conduct is why man will persist in exercising his own will in regard to things that he knows nothing about, except he receive it by inspiration from Him who gave to him his will-power. It would seem that if he would hesitate a moment, he would see that it is like the blind leading the blind, and surely they go to destruction.

O man, wilt thou ever learn and come to a knowledge of a full realization of the fact that in submitting thy will to Him that created thee and all things else, nothing but good can possibly come to thee? One has said that if the will, which is the law in our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell for a spiritual being could equal what we then should feel from the anarchy of our powers; there would be a conscious madness. How oft it is said to man in God's Word that he should not rely upon

his own will-powers, but fully trust and lean upon his Creator in all unseen, spiritual things.

Where Daniel had interpreted the dream of Nebuchadnezzar shows how God demands that His will shall be done in order that man may please the Lord.

Romans 9:19: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"

Ephesians 1:5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

James 1:18: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

Mark 14:36: "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

John 5:30: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Here is a fine illustration showing us that we can not do anything of our own will, but what we do in spiritual things must be done by the will of our Creator, and we should never ask anything without saying, "Father, if it be Thy will."

Hebrews 10:7: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Here you will find how you are to know how you are to do God's will, and there is no other course which you are to pursue to be brought into the knowledge and inspiration of the Scriptures to know more clearly the relation you bear to your Creator.

John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Ephesians 6:6: "Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart."

Colossians 4:12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

I. Thessalonians 5:18: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Hebrews 13:21: "Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

I. Peter 2:15: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," that he should not live the rest of his time in the flesh to the lust of men, but to the will of God.

I. John 2:17; 3:23: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

James 4:15: "For that ye ought to say, If the Lord will, we shall live, and do this, or that." What could be plainer to show what condition of mind the true follower of the Lord Jesus Christ should be in than is shown here in the writings of the beloved Apostle of our Savior?

Romans 9:16: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Here it is shown that man can not by the force of his own will save himself by bringing to himself eternal life, so that he must be dependent upon God

and His will to be brought up and out of his fallen condition into an everlasting life.

Deuteronomy 33:16: "And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." This is a beautiful type and attestation of Jesus Christ separating Himself from His earthly relatives, and claiming that His mother and brethren are those that best served His Father which is in Heaven. Here He dwelt in the bush, but it was required that His will must be submitted to in order to reap the precious things during our habitation of God's footstool.

Psalm 40:8: "I delight to do thy will, O my God: yea, thy law is within my heart."

Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Mark 3:35: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Jesus Christ told his Apostles, over and over again, that it was His will to do the will of Him that sent Him to finish the work which His Father gave Him to do. John 6:39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Ephesians 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord is." This is why you are asked to search the Scriptures and apply yourself to the Lord for wisdom, and He will abundantly supply you, further admonishing you to "take the hel-

met of salvation, and the sword of the Spirit, which is the word of God."

Acts 21:14: "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

Revelation 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* WILL, let him take the water of life freely."

CHAPTER XXXI.

MIND AND ITS POWERS.

The mind of man is the power in him that enables him to look upon all things in nature and all questions of philosophy or matter that come into his mind in an intellectual and rational manner. This is the quality that we look at when we begin to comprehend or ascertain what a person's understanding is and what power he may be possessed of, to judge or reason out anything. This also includes the spiritual nature that is in man, which can be and is called a synonym for the soul. This mind of man enables him to think and to reason out in order to accomplish all good as well as all evil. Then if a man's mind is evil, his deeds are evil; or if a man's mind is conducted along the channels of goodness and righteousness, his mind stands for good. "As a man thinketh in his heart, so is he." Combining the mind of man with his thought-power and his will-power, you have man's complete motive powers, which are in him to make himself a power for good or a power for evil. This mind that is in man aids him in thinking in different directions, and he should at all times cherish up

virtuous thoughts instead of evil. And in accustoming himself to doing so it comes easy for him to at all times think right. The will-power that is in all goes to make up the soul of man; for should you take away from man either of these powers, you would divest him of all understanding and the quality of being a man in the image of his Creator. Philosophers have determined that the phenomena of mind and the various feelings of our nature, both those improperly called physical and those peculiarly designated as mental, that these laws of mind so acting are applied to the law of feeling, generating thoughts, one to the other, are consciences of our being. One state of mind will produce another state of mind; yet back of all this phenomena is the Universal Mind, as we will hereinafter show, to be the prime cause of all the different operations of the mind. That mind is a spiritual mind, instead of one of a carnal nature. The most important point of mankind is that they should exercise their minds and will-power along channels of uprightness, honor, and honesty, in order that they may be able to receive and take on in their nature the higher life, which God will give them, and is known as a spiritual life. This enables them to draw nearer and nearer to their Creator.

We always speak of the Infinite Mind when we allude to the mind of God, and the finite mind when we apply it to the mind of man. In the Infinite Mind there is no limit to its greatness of powers, but the finite mind is circumscribed and limited, and therefore subject to the Infinite Mind. The finite mind is not capable of grasping the infinitude of anything, but that power is all with God, so you can see, and observe that our diminutive minds are not expected to grasp all the infinitudes of truth or the infinitude of God, but you are

asked to go forward from light and truth, stepping up higher and higher, as it pleaseth God, who has promised to lead you to higher blessings when He finds you are capable of receiving them. Your Father in Heaven has promised to give you wisdom if you will come to Him in the right spirit and ask Him. This wisdom is such that you will be enabled to know your Creator, sufficient to trust Him in all things and submit your will to His will. In your right thinking you can go on from light to light in all things, but more especially in divine things. God in His Word tenderly asks you to seek diligently to know Him. To know God is the beginning of all wisdom—that is, to know Him in a spiritual way, so that you become endued with His Holy Spirit, thereby becoming a new creature in God, in being born of the Spirit. When this takes place within you, you will immediately become spiritually discerning and spiritually minded instead of being carnally minded, at all times your inner nature and feelings having a desire to do all things in accordance with God's will, and the carnal mind, which is at enmity with all righteousness, will gradually cease to have any power over you. There is nothing that has greater force over man's motives and actions than his mind, and it is the power that leads mankind into all the different channels of life in which he travels. The humanity of earth has most wonderful powers, and when you look at them and attempt to grasp the great problems which they are able to solve, delving deeply into many unseen mysteries, and at all times apparently making new discoveries of things that do exist, you become almost willing to say, and can truthfully exclaim, "O Mind, thou art illimitable!" Notwithstanding that fact, you attempt to measure it by the side of the mind of your Creator; then you again

see how its powers are limited and come far short in all things. The cultivation of the mind of man for ages and ages in the right direction tends to increase his power of thought, and enables him to look deeply into all things that are, and thereby he becomes stronger and more able to worship and adore and honor his Creator in all things which He demands of him.

The mind of man is produced in part and originates in his brain and his nervous system. This being a fact, we deem it advisable herein to illustrate and give a short statement as to the brain's workings, composition, and powers, so that you may be able, in a measure, to comprehend where your intellectual life powers originate. In the corporeal organization the brain is remarkable for its containing phosphorus, which varies in quantity in different periods of life, being the most in infancy and old age. The minimum of water is found in infancy, an interesting fact in connection with the serous effusions so prevalent at this period of life. It has been ascertained that the ideal brain contains less phosphorus than the normal organ; this being diminished nearly 2 per cent, accompanied by deterioration of the mental powers. The microscopic elements of the nervous tissue are fiber and cell. The fibrous or nervous matter, or white central substance, contains tubular fibers, or nerve tubes, and the gelatinous fiber is found chiefly in the sympathetic system. The white fibers are membranous cylinders of a pearly luster, consisting of an extremely delicate, transparent sheath, within which is a large optic fluid, highly refractive matter, called the *medullary layer*, while the central portion is occupied by a finely granular mass, termed the *axis cylinder*. The medullary layer, however, is less distinct in the fiber of the brain than in that of the nervous trunks, and in some in-

stances appears to be altogether wanting. The fiber of the brain averages 1-100,000 of an inch in diameter, presenting at some points a swollen appearance. They do not communicate with each other, like the vessels, nor divide into the smaller fibers, but continue unbroken from their origin to their final distribution, inosculating only at their terminal loops. The gelatinous or gray fibers seem to be solid, flattened, transparent filaments, varying in diameter from 1-1,000 to 1-4,000 of an inch. The mode of their connection with the elements of the nervous centers is unknown. The essential elements of the vesicular or gray nervous matter, or cells, or vessels, containing nuclei and nucleoli, are dark, generally globular, but at times very irregular and variously elongated, enclosing a grayish granular substance, and sometimes pigment granules. They vary in size; the largest of these are the caudate, so called from their irregular life-like process extending from them. The nerve-vessels are imbedded in a soft granular matrix in the brain. The nervous centers exhibit in the union of these two forms of matter, more widely separated in the brain than in the smaller ganglia. Indeed, the cerebral hemispheres are composed entirely of fibrous matter, surrounded by a layer of gray vesicular substance, into which the fibers are also prolonged. The tubular fibers seem to be capable of regeneration to a certain extent. If the nerve be divided, but the ends not separated, a union may take place, and the nerve resume its office, even when the portion is excised. It appears that true nerve itself may be developed in the uniting substance, as shown by a partial restoration of the function by a microscopical examination. When a portion of the brain is removed by accident or design, its place is supplanted by a new substance, but whether this be true cerebral sub-

stance or not has not been fully satisfactorily determined. The white fibers may be distinguished, according to their physiological office, into three kinds of efferent or motor, afferent or sensitive, and commissural or substance-connecting. There may be a fourth series associated with the operation of thought, of the mode in which the afferent nerves terminate and the motor nerves commence in the center organ. It may be said that three principal modes have been ascertained, in which there is an actual continuity from one form of nerve tissue to the other: a globular unipolar cell may give out a single prolongation, which becomes a fiber nerve-cell; may be found in the source of the tube, with each extremity prolonged into a fiber, or some of the radiating prolongation of the caudate cells; may become continuous with the axis cylinders of nerve-tubes, or inosculate with those of other caudate cells. A curious circumstance in connection with the gray matter is the large quantity of pigment, or coloring substance, in it, apparently forming one of its essential constituents, as it is everywhere present, though in some situations more abundantly than others. It has been asserted that this bears a close resemblance to the coloring matter of the blood.

The center column, or spine, of the vertebrate skeleton encloses in its canal its spinal cord and cranium, which is a series of modified and expanded vertebræ, which protects the continuation of the cord, and its expansion into an aggregate of gangliform swellings of the brain, or encephalon. The brain is enclosed in three membranes, which continue, with those of the spinal cord, from without inward. These membranes are the *dura mater*, *arachnoid*, and *pia mater*. The term *mater* means "mother," which has been applied to them, as they were considered

the parents of all others in the body. The dura mater is a membrane of white fibrous tissue, strong and flexible, but not elastic. Its fibers are organized on different plans. It is fully supplied with blood-vessels and is perforated for the passage of nerves, and it forms the internal peritoneum of the skull, and is closely applied to the cranial bones, and in some places firmly adherent. From it processes are given off, which serve as partitions behind and between the cerebral and cerebellar hemispheres. These processes have a *flex cerebri*, which separates the great hemispheres, extending on the median line from the forehead to the occiput along the sagittal suture. It is falsiform in shape, its lower border concave and corresponding to the convexity of the *carpus collosium* and its upper border enclosing the great longitudinal sinus, narrow in front and deep behind, having the inferior longitudinal sinus along its posterior border. Next to the dura mater, which also furnishes sheaths for the nerves and vessels at their origin, lies the arachnoid. The serous membrane of the cerebro-spinal cavity consists of two layers; the outer one closely adherent to the dura mater, and the inner one loosely to the pia mater. The space between the two layers is the arachnoid cavity, and that between it and the pia mater is the subarachnoid cavity or space. The arachnoid is liable to become embalmed with the effusion of fluids into one or both of the above cavities, especially towards the base of the brain. The subarachnoid space is filled with what is called the cerebro-spinal fluid, varying in quantity from two to three ounces in a healthy adult condition to ten or twelve ounces in old age. It keeps during life the opposed arachnoid surfaces in contact. It is the most abundant when the brain has shrunk, either from disease or from advanced age. From the extremities of

the magendie, it appears that its presence is necessary for a healthy action of the nervous center. When removed, it is quickly formed again. It is a liquid, alkaline fluid, doubtless secreted by the pia mater, and affords mechanical protection from the brain and spinal cord, by the interposition of its yielding medium between them and the bony parietes which surround them. Its accumulation at the base of the brain is highly favorable for the protection of the large nerve and vessels there situated. This fluid is in an increased quantity in the brains of idiots and whenever the cranial or spinal walls are deficient, as, for instance, in the spina bifida an accumulation of fluid becomes prominent at the part, thereby protecting the nervous substance. The third membrane, immediately investing the brain, is the pia mater, composed of white fibrous tissue and blood-vessels in the skull, and is very delicate and vesicular. It adheres to the surface of the cerebrum and cerebellum hemispheres, and sends innumerable minute vessels to their substance. It sinks into the fissures and sulci and penetrates into the ventricles, forming the arachnoid plexus and the volumna interpositum. Its minute ramifications are sometimes encrusted with sandy particles, consisting principally of phosphate of lime. The pia mater is the medium of nutrition to the nervous substance and to the arachnoid, and hence any inflammation of these membranes would be communicated to the superficial gray matter of the brain, the seat of this physiological activity along each side of the longitudinal sinus. It is common to find a series of depressions in the dura mater. These are due to the presence of whitish granules, called Pacchionian glands from their first describer, of an albuminous material, arising probably from a deposit of granular lymph among the vessels of the pia mater.

They are found principally along the edge of the great longitudinal fissure of the hemispheres, pushing the arachnoid before them, and even projecting into the sinus. They are generally considered morbid constrictures and the result of irritation of a chronic character of the products of the disease. They do not seem to interfere in the least with the functions of the brain.

The brain of the adult human male, comprising the whole contents of the cranium as far as the occipital foramen, will average in weight about 50 ounces; that of the adult female, about 45 ounces. If the brain were divided into 204 parts, the cerebral hemispheres would weigh 170, the cerebellum 21, and the medulla and sensory ganglia 13, on the same scale. The spinal cord would weigh 7 in proportion to the body's weight. The size of the brain is not in proportion to the physical development of the body, either in animals or man. The horse has a brain inferior in weight to the smallest adult human being. That of a whale 75 feet long was found to weigh not quite twice as much as that of a man; even in man there is no fixed relations between the size of the body and that of the brain. A small man may have a large brain and *vice versa*. A man of great intellectual powers generally, if not always, possesses a larger brain. The quality of the brain, however, is quite as important as the quantity; so that a large brain does not of necessity constitute a man with great reasoning powers, according to investigation. The female brain, though absolutely smaller than that of the male, is larger when compared with the size of the body. Philosophy has shown that the gray matter of nervous centers is the originator of nervous force, while the motor nerves serve only to convey impressions to or from the different parts of the body; hence, the greater number

of convolutions, or, in other words, the greater amount of gray substance, the greater will be the psychological power of the brain, and the mind and reasoning powers increase in proportion to its existence. In men the instinctive propensities are in a measure superseded by intelligence, but they may act independently of it.

Many writers speak much of Universal Mind. This is only another name for the first great intelligent Cause, or for the Christian's God of the Bible, from which all intelligent mind emanates. The Universal Mind is the all-creative Power, and created man in such a way that he could be a distinctive sentient being, or a personality within himself, endowing him with that will-power so that he (man) will not necessarily, so far as his will-power is concerned, be under the surveillance and domination of any other influence of God's creation, which places him at the pinnacle through having the master mind, so that he can subdue all the earth, which God has given him dominion over. If man, having these powers so beneficently and wonderfully conferred upon him, will direct them or use them in such a way that he will at all times exercise his best judgment and mind in harmony with the divine mind, then all divine power will always aid him and assist him in all his laudable undertakings. There is no question but what man has before him the possibilities (by using his mind to his own advantage, accompanied by his will) to will himself what he wishes to such an extent that he can approach more closely to his Creator and the Deity from time to time into all eternity. And this is what the Giver of every good and perfect gift desires that man should do.

When we realize that we are so closely connected with our Creator, and, as has been said, are in His very image, we ought to feel that He has conferred upon us

a most wonderful blessing in giving to us these powers, which He has not conferred upon any other of all His creations; thereby placing us in a position where it is not only incumbent upon us, but our bounden duty to at all times adore and submit ourselves to that all-intelligent Mind, being willing and ready to do what is within us to please our Creator. Man will ever be going on into all eternity if the right course is pursued, working in harmony with this great Universal Mind of the Father of all living.

There has been much written about the subconscious mind which it is claimed man possesses. This has been hailed as a new discovery by some, and recently urged and forced upon the people, claiming that it has much to do with man's conduct in relation to his Maker. This is all based upon a false conception of ideas. The subconscious mind of man has no more to do with him than his dreams at night, which originate in man while he is in a subconscious state. *Sub* is a Latin preposition, and denotes "under" or "below," which is used in English as a prefix to express an inferior position or intention, and also a subordinate degree, or imperfect state or quality; so that if you apply this to mind, it only denotes a mind in a minor capacity, and not being used to its fullest extent or power. Thus any condition that the mind of man may be in when not in its fullest working capacity, it is then that he attains control by a subconscious mind. This is displayed in man in many ways, and has always existed in man since God endowed him with this intelligent, reasoning mind. The study of the many conditions that the mind of man may be in is one worthy of our notice; for all the different conditions that man may be found in, wherein his mind controls him, are explainable with probably one exception—when the psycholog-

ical mind of man is working, which his Creator brings to him when he has attained to a certain spiritual height, approaching closely to God.

We will here illustrate and refer you to some workings of the human mind, when in certain conditions. The real nervous centers for motion and sensation are those situated at the base of the brain, and not the hemispheres. As far as mere animal life and motion are concerned, the latter are not essential. A vast proportion of the animated creatures, all the invertebrates, have no trace of them. They are, however, at a demand, for his intellectual and moral nature. The instinctive and emotional actions, excited through the special ganglia, follow directly upon sensation without any process of thought. They are sometimes stronger than the voluntary actions; *e. g.*, we are often compelled to laugh at something ridiculous, though we have the strongest desire not to do so. Long-continued habit will often make us perform actions instinctively, as it were, which at first required an effort of the will. For instance, we have the illustration of an old snuff-taker who had been seized with epilepsy, and an irritation of her nose with a small feather to restore consciousness produced a contraction of the right fore-finger and thumb to take a pinch. Emotional actions may be excited by mental operation. Whenever the feelings get the better of the reason, the sensory ganglia are excited at the expense of the hemispheres, and the individual is for the time being merely insane, even though his motions may point in the right direction. Fanatics of all classes in this way are really insane, and can be considered in the class of monomaniacs. These instincts may also be in opposition to the reason, and then the more a man follows them the closer does he approach to the brutes.

Comparative anatomy teaches that the cerebellum is largest in those animals which have the greatest variety of motions. Injury or removal of this organ causes no pain or convulsion, but destroys the powers of combining properly the voluntary motions. Man, although inferior to many animals in particular kinds of movements, far surpasses them in manner and complexity of their combination. In man the cerebellum attains its highest development. Inflammation of its membranes andeven its almost complete destruction by slow disease has little effect on the intelligence, but the motive powers are disturbed. The distinct operations of these various centers are made obvious by many conditions of the body, in which one or more are inactive. In deep sleep the hemispheres, the sensory ganglia, and the cerebellum are more or less completely at rest, but the medulla oblongata and the spinal cord must always be wide awake. In dreaming the hemispheres are partially active. In somnambulism, a step nearer to wakefulness, the hemispheres are awake, and also the cerebellum, so that the movements are all well adapted to the thoughts. It is well known that in this state persons have walked over dangerous places which they could not have done had they been walking in open day with all their senses intact. There is an evident loss of control over the thoughts, which are more influenced by extreme impressions than in dreaming, so that the somnambulist may answer questions properly; and that there is no full command over the senses the dangerous accidents occurring in this condition fully prove. The events of this state of the mind may not be enumerated in the waking hours, but may be taken up again by the memory the next night, constituting complete double consciousness, a condition remarkably analogous to some somnambulism. Also in

the mesmeric sleep or trance a nervous habit of body predisposes to both overworking the brain and exciting the body. Wear and tear of the brain, like wear and tear of the muscles, require periodic and long intervals of rest. From want of attention to this fact many bright intellects have faded into imbecility and insanity. The hemispheres are divided into separate parts, and there is a lobe or section of the brain that supplies men with each of the five human senses; and it is known that one of these lobes or brain compartments may be entirely destroyed and the other parts active, and each serve its own purpose, but the sense that the brain is destroyed in may be totally absent from the body. This fully demonstrates that the brain is the clearing-house to all of man's faculties, whatever they may be, so it must act in a summary way and produce all of man's thoughts in the same manner that it does seeing, hearing, smelling, or feeling sensations, except those thoughts which come to him through those psychic powers, which are no doubt aided and assisted, oftentimes in great power, directly from his Creator.

The thought-powers originate in the brain the same as any other faculty that man possesses, but the thoughts are reflected from the brain, as the rays of light are reflected from a looking-glass. The difference is, the rays of the sun are one agency, and the other is God's power and means of reflecting Himself through man. These thoughts are produced through man in proportion to man's powers in his brain to receive them and dispense them through the God-given powers of language, and this language given unto man by God is used and controlled by the mind of man just in proportion to his intelligence acquired from all the sources of his education and his natural powers received by reason of the educa-

tion and culture of his ancestors. The power of that mind or thought is measured by the amount and quantity of the gray matter, and the brain is increased in quantity and enlarged by the cultivation and the using of it. It is a well-known fact that the brain of man will grow and expand after the stature of man has ceased to develop, but this growth is increased by the active use of it, just as the muscles of the body increase or diminish in accordance with their use and exercise. The greatest increase of the brain after man's maturity is in the growth of the gray matter.

One of the most complex studies among all students and philosophers has been that of mental phenomena. The brain, with the support of all its connective powers, furnishes to man the powers that produce all his mental existence. It is therefore the direct dynamic force of the mind in all its various workings in the mental phenomena that all science has been able to trace out. Mind does not produce thought, but thought and mind are the direct reflections from the brain, and produce these qualities when life is brought in contact with the brain. The spiritual thoughts arise in man and emanate from the part of the brain that contains the gray matter or pia mater, in the reflective portion of the brain, which is located over and above the optic nerve or the lobe from which the optic nerve originates. The power of this portion of the brain is measured just like any other powers that are known to exist in the brain. The spiritual and psychic powers are as much different in individuals as the brain varies in size and quality in the pia mater. This is why no philosopher can arrive at the things unseen unless he has been educated in that higher or spiritual and psychic nature, so that he is capable of receiving that inspiration from his Creator.

Spiritual gifts are from God, just as well as all other gifts and qualities that are in mankind, and the faculty of obtaining them and the manner pursued must be just as we obtain every other power that we have. This power of the mind of reasoning and philosophizing from cause to effect and receiving spiritual inspiration through our psychic powers from the Lord is one of the most phenomenal powers that man pessesses, and our ability to use and increase those powers can be assumed by us if we will take hold of them as we are instructed by God in the study of His Word, which is faith in the Lord Jesus Christ, and ask Him to grant unto us these powers, which He will do if we will submit our wills to God's will. There are two different powers that produce those effects. One is done by the reasoning and mathematical and philosophical process; the other by the intuitive power of the brain, operated on by God's Holy Spirit, which results in producing the volition of righteousness within man. When men or women attain this spiritual power within them sufficient so that they are brought up to that high standard of spiritual life where they are born of the Spirit from on high, as the Savior has said many times to the world that all must have this quality before they can enter into His kingdom, then they attain to that height of perfection where they are in a position to hold such a relation to and with the Lord Jesus Christ (as He promises unto them) that He will give them eternal life; for eternal life is a gift, and was what was brought and promised by the Lord Jesus Christ to all men that believed upon Him and kept the commandments and did the will of His Father in Heaven. For God has demanded of man that he should conduct himself in that high spiritual manner so that the mind of man would become the same as the mind of Himself;

in other words, man is taught that he should be of one mind with the eternal Creator of all things. When God made this request of man He so implanted in man this mind with a will-power, so that he can mold his mind in conformity with all righteousness, and maintain and hold it in that high standard of thought. The mind of man enables him and gives him the power to look upon all questions of eternity when directed by His Creator in an intellectual and rational manner.

Some of the very best mental philosophers claim and have admitted that the mind of man has never reached to the height of power so that he could investigate and arrive at any definite solution of what the intellectual powers in the mind consist. This being a demonstrated fact, we are then drawn to that position where we see the impossibility for us to arrive at any exact determination of just what all its powers are, or what its great possibilities may be. Thus you see the mind of man in its workings in going through all the different thoughts and feelings in exercising will-power, and then adding to that all the sensations of a sentient being, is such that man has discovered his impossibility to solve with any degree of intelligent accuracy how his thoughts originate. If this were possible in man, then we could easily solve and ascertain every other quality that is in the many powers which mankind displays in the economy of the workings of his brain. The only solution is that these thoughts come to him from and through the great mind of his Creator. Certain conditions have followed where certain complications of the brain have been known to exist. Parts of the brain when affected will impair certain faculties of the mind, so that parts of the brain may be removed, and the part where the brain has been removed will show an entire loss of that faculty which

that portion of the brain represents. You destroy the optic nerve, and the sight is obliterated entirely, but the mind remains, and can conceive of seeing light just the same as it could before the optic nerve was destroyed; yet, if light had never reached the senses of man, then in that case he could not conceive of what light consisted, or how it appears to one who has the sense of seeing and has had the opportunity of observing light. The brain, from whence all mind originates, is very complicated and complex, and its operations, so far as to produce one thought after another in rapid succession, can not be fully explained. There is a class of philosophers who have vainly attempted to demonstrate the theory that our mind thoughts of all descriptions and volitions are produced through the powers of the mechanism and relations of the different parts of one part of the brain to the other; that each organ is entirely separated from the other, yet when associated and used in a collective state, will produce a different thought or imagination, in the same sense that we have organs of sensation. They further contend that the thought is as much the result of the nervous agency as sensation, existing as does our nervous system, and connected with the brain by the same law. If this were true, the mind would be produced by the condition of the state of the body, which, on its more full investigation, you will observe is impossible, for the mind rushes into existence without any effort whatever of the one who has it, and a complication of the thoughts originates from a complication of the brain. Many times those thoughts are forced upon the mind of man beyond his physical powers to intelligently handle them as they are impressed upon him, in being able to use them when they come to him one after another in such rapid succession that he

is unable to dispose of them as he would like. This has been fully demonstrated by many writers and orators to exist in the workings of their brain-power. You can see that if this fact existed, it would be impossible for the body to produce anything to the brain in that way, because it must first be distributed in its nervous organization and the velocity of the thinking power could not obtain. There is a further theory and reason advanced why one thought calls upon another thought to come forward and assert itself for use, or, in other words, one thought suggests to another thought and is caused by the assistance of one part of the brain to some other part of the brain. This theory can not be maintained with any positive degree of scientific accuracy or certainty, so that we can arrive at any final conclusion that it positively does exist. The mental productions of the mind and things springing spontaneously from the brain while in sleep and awake all prove that these theories can not be successfully maintained.

However, it is not the purpose of this article to scientifically make any effort to discuss the full workings of the mind. The individual environments of man in all probability have a varied and different degree of effect upon his thinking power, and the power of one man's mind can not reach out as far in certain directions as another, nor do any two minds reason from exactly the same standpoint; so that one may reason from false premises and the other may reason from scientific and correct principles, and then necessarily their conclusions would be entirely different. However, in applying this to the relations of man and his Creator, it does not apply; for God has told man that if he will submit his will to God's will, and search the Scriptures with a view to obtaining eternal life and taking God at His word

at all times, then, as far as the spiritual mind of man is concerned, it will become God-like, with power to see into eternity with a spiritual discernment that will be most convincing. Man is instructed to so conduct himself that his mind will meet fully the mind of his Creator. In your following this course God has promised to lift you up and put you by His Holy Spirit into a train of thought with Himself. This fully illustrates and shows that the carnal mind does not work in man the same as the spiritual mind. This is the very reason why a man should be born again from the carnal nature into the spiritual nature, so that he will reason from a spiritual standpoint instead of from a carnal nature. Right here is where God makes the dividing line and shows to man that while he is in this carnal mind he can not please Him.

Science has never been able to arrive at just how the mind would operate after the brain ceases to have life connected with its operation. There can hardly be a question of reasonable doubt but what the mind continues to be active when separated from the brain; yet there can not be any scientific demonstration to prove that it does not become dormant, though when we are fully convinced that man is made in the image and likeness of the one universal Divine Mind, we may assume that this mind of man, which no doubt is a part of the Divine Mind, would be in an active state, just as the Divine Mind has been in an active state from all eternity; that this condition of the Divine Mind had this quality of activity and life power and knowledge when God imparted a portion of that Mind for the use of man in his individual capacity. We must remember that the mind implanted in man when he was created was a spiritual mind, and not a carnal mind. There is no contention that the carnal mind lives after this life

ceases to be connected with the brain; but, on the other hand, it is contended and told to us by our Creator that the carnal mind dies with the body, and for ever remains in (Sheol) the grave. There can not be any question but that God has implanted the spiritual mind in man, with a power aided by the agencies of other powers that he possesses, so that he can cultivate it and expand its powers by asking the Divine Mind to give wisdom, so that man can become more and more like his Creator. This spiritual mind must be able to have an active existence after the separation of life from the body, or man can not be, nor was not, created in the image of his Creator; for no one will contend that the Universal Mind can not and does not have an active intelligent existence without being connected with a corporeal body.

God, in His instructions to man, asks him to so conduct his thoughts and the operations of his spiritual mind that all those who are following after their Creator will be of one mind with each other and one mind with their Creator. This condition, too, must obtain in man before he can inherit eternal life and dwell with Him in all eternity. The way to attain to this glorious state is to labor at all times with heartfelt desire to be instructed of God, submitting your will unto His, asking Him for that divine wisdom and knowledge to be implanted within your mind in accordance with His will. By a man or woman seeking divine wisdom, the mind will continually expand and grow and take on larger problems of spiritual insight, thereby becoming acquainted and having a richer knowledge of God; which means advancement in all spiritual knowledge of the unseen and eternal conditions that await man's arrival, provided his life and mind have been in accordance with the will and mind of His Creator. Your Creator does

not require or expect you to have the same spiritual strength of mind He possesses in being able to grasp the infinite of all things, but you are to go forward and grow, receiving light and wisdom to all eternity. We must become like God in all our very being and nature in order to dwell with Him for ever. We are not expected to become equal with Him, but we may become equal with the angels, and become children of the most high God, dwelling with Him for evermore, humbly and joyously praising Him and His manifold works, at all times being in complete harmony of mind, with no desire to do anything except that which will be in accordance with the perfect will of Him who created all things.

Matthew 22:37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and *with all thy mind.*"

Eternal life is only obtained by those that have been called by the Father. In order for man to receive this call and acceptance, he must be pure and holy in the sight of his Creator. The man who has been alienated from his Maker through being full of sin (disobedience) and carnally minded attains this condition by being regenerated and born a new creature in Christ Jesus. This new birth is a coming back to God, or the Lord Jesus Christ, and receiving within him God's Holy Spirit; and becoming spiritually minded, doing the will of his Creator at all times. To all men who are in rebellion against their Maker, and possessed of a carnal mind, so that they become dead to God's Holy Spirit, and to those who do not give recognition to that still, small voice—all such called from this world to the grave die in both body and soul for ever. In the lifetime of such persons the Spirit was dead to them, and there could be no eternal life in them while in the flesh. All such will

not receive the gift of eternal life; for they are so completely separated from all eternal and spiritual power, which God claims that He is, and it is through this power only that man is able to overcome the power of death and the grave.

CHAPTER XXXII.

FAITH.

Before faith came we were kept under the law, being shut up unto the faith which should afterwards be revealed; the law acting as a school-master to prepare us ready to receive Jesus Christ, that we might be justified by our faith. So when faith comes we are no longer under the law, but are to worship the Father and the Lord Jesus Christ by having that implicit faith. If we manifest ourselves towards our Creator with this trust and faith, He will bring nothing to us but good. That trusting faith we must have, for without this faith we are nothing in the spiritual life; for God plainly tells you without faith it is impossible for you to please Him. All that you do towards God, without faith in Him nothing can come of it except evil. St. Paul, in all his exhortations to the members of those who had been drawn to the Savior by His teachings, says: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." It is plainly shown that faith without works is dead; for if men or women have true faith in God's promises, they are sure to do His will, by working in His vineyard without ceasing, with great zeal. You are asked to build yourselves up by the most holy faith. This is the kind of faith

that will make men or women Godlike in their spiritual life.

God tries your faith and tests the same with the greatest of ordeals. This is done in order that you can withstand all the temptations that may overtake you which will tend to draw you into the allurements of this evil world. You build up everything that you are, in the unseen things, by your faith; and thus you walk by faith, and not by sight, in all the realms of eternity. You are required to examine yourselves, and be not deceived in yourselves, and see whether you are possessed with that faith that will be equal to the saving of the soul. This shows the importance of all having a full understanding of the conduct of all who desire to bring themselves into a condition of favor with God, knowing that it is impossible for them to do so without faith first acquired in God and His Word; for He has proclaimed in His Word to the world that without faith it is impossible for any one to please Him. Thus the importance of faith is herein fully shown. Then again we find that those who walk after the material world in their observations do so by the aid of the temporal eye of this world; but those who have been born of the Holy Spirit walk after the unseen and spiritual kingdom by the observation of the spiritual eye: strengthened and sustained perfectly by a perfect faith in God's Word that is always a lamp to their feet and a light to their path, being continually before them.

Skepticism never accomplished any great advancement in learning or in any of the sciences of this world, but kills everything that it comes in contact with and then leaves it in its destroyed condition. On the other hand, those who accomplish the great things of this world have always been the ones who were possessed

of great faith. Admitting this to be a fact, we see the great power there is in faith over the possibilities of mankind who are faith-builders within their own being and nature. The Lord Jesus Christ, the Holy Spirit, and His Word, which the Lord denominates as the sword of faith. So that if any expect to ever be anything in this world or the world to come, and think they can do so without having faith, they will find they have made a great mistake. They are laboring in a condition of mind that will tend to drag them down to destruction. It is proclaimed that "as thy faith is, so shall it be unto thee." And without faith we can not accomplish anything or acquire a condition that will bring anything to us in this world or the world to come; neither can they make any progress in this life, in a spiritual way of building themselves up so they may become more like their Savior from day to day until He appeareth. In order to insure yourselves that you may have and reap that reward which is eternal life, you must have full faith in all spiritual things pertaining to the triune God and their works and manifestations unto you in a spiritual way. If you could take from yourself all semblance of faith, and then examine yourself and see what a condition you would be in, doing this would probably bring to you more forcibly than any other way the importance of faith.

There is not a day passes but that we do many things by faith; almost anything that we do could not be done or accomplished in the proper manner if we had no faith that we could accomplish it. On the other hand, when we expect to do anything and we have the greatest confidence and faith that we will be equal to the task, how easy it is for us to accomplish it! This is merely referred to in order to show you the importance of hav-

ing faith, and having this faith in the unseen things, which you well know are eternal, is of much more importance for our welfare and strength to accomplish spiritual things. Your Father in Heaven, well knowing this fact, very graciously and tenderly appeals to you to have that full faith and confidence in Him, well knowing the indispensability of it. This you must possess in a manner not wavering or doubting, in order to derive the benefits which will come to you by having implicit faith. When you place yourself in that condition of faith, this will bring to you a faith which is denominated and called a saving faith, and then God will be within you, and in that day He will give you eternal life. (II. Chron. 2:5.)

Examples of faith are shown all through the Holy Writ, for our guidance. The Lord Jesus Christ and all His Apostles most graciously call your attention to these beautiful showings of faith where the Father has recognized them and blessed the believer. He confers His blessings and protection upon all such by bringing to them the strength of His right hand of power. In Daniel 6:10 we find where the decree of the king had gone forth, that all must worship Baal, and the king's servants carried the edict to Daniel, whom they desired should be destroyed or taken out of their midst, for the reason that they regarded him as a menace and hindrance to them in carrying out their mode of worship and manner of living. But the faithful Daniel offered up his loving prayer to God as he had theretofore always done, concealing nothing, praying openly to the world three times a day, where all could know and see that he was worshiping and offering up his adoration to the true and living God. When these evil and unbelieving men sought to have him persecuted and put to death, Daniel

was protected by his God. We find also in Jonah 3:5 where the Ninevites, who lived in the city of Nineveh, trusted and believed God and did as He told them, and they provided for man's further needs and put on sackcloth and ashes and girded themselves and worshiped Him with faith, believing that which had been graciously provided by the great wisdom of God. Their city was spared and not destroyed. This is shown and recorded, no doubt, in order that those who are placed in a condition where they become helpless of themselves will be taught to lean upon their Creator, who can alleviate and protect them from every evil.

Every man or woman that is adjudged just by God must live by faith, while in that justified state, and by any falling from that saving faith you at once become alienated from God, and in His Word it is declared that He takes no pleasure in your life while in that faithless condition, and you become completely filled with such a nature that you have lost favor with your Creator. (Rom. 10:38.) It is always shown that when you accept that which God has furnished you with thankfulness, it is pleasing unto Him, and His promises will always come to you in rewarding you for so doing with great blessings. This faith must be steadfast, and of such fullness that you will be in an attitude to be self-denying in all things towards God. You must diligently examine yourself and see if you have faith, or whether you are just feigning faith and are not fully relying upon God's promises and the Lord Jesus Christ and His Word. The things unseen are impossible for you to know, except that it may be given to you from Him who giveth to all the faithful liberally.

Make a strict examination of yourself and fully prove to yourself that you are in the faith of God in all good

conscience, and then in that case you may have the faith that makes you of such a spiritual nature within, fully bringing to you the promises given relative to what it will accomplish in you in His Holy Word. This faith is a full submission of our understanding. It is an oblation of our idolizing reason to God, which is required by Him to be rendered in the most humble manner, so that our whole affections and will can be centered in Him, and be received by us with such freedom and submission that He can direct and be the leader of our lives. However, this thought at first will seem to you to be a very large offering and a great sacrifice on your part; but when you come to take into consideration and know that by your submitting your faith to God you are being led by One who doeth all things well, and further, that no good can come to you from any other source except through Him—when you fully realize this, then you can begin to see how that full submission of faith should be considered by you as a reasonable one and joyously submitted; for without this submission of faith rendered to His hands it is impossible for His pleasure to come to you. Men are so prone to fix and weave a web of opinions in their own mind, wholly built up out of and from their own self-willed carnal nature and conceived by their own diminutive mind, not asking God for wisdom to guide them or relying upon His instructions in His Word. They oftentimes formulate a religion for themselves. Such a religion or code of faith emanating from man can have no regenerating effect upon man's evil nature. Where man follows in those misdirected courses originated by himself, they will bring nothing to him except destruction. No system of religion can be based upon anything emanating from man who is occupying the earth and living after the carnal mind, for it can

not be any higher than the carnal mind that conceived it. This certainly shows to you that any systems of religion or plan of salvation for man that is based upon anything except the Lord Jesus Christ can not help but be ruinous to men. For man must be under the influence of a power which the Scriptures call the Holy Spirit in order to elevate and lift him out of his sinful condition to a position of holiness. Holiness and righteousness come by faith in God and His power to lift you up in a spiritual way, and this strength by faith is always plentiful to all them who seek for it with great zeal and earnestness, at the same time performing good works, which always increase and strengthen faith. The eye of faith looks into the unseen future, and when faith becomes perfect, brings it as a reality to the soul, and it casteth out all fear. It is very important for man to know and feel his dependency upon his Creator; for, O man, thou knowest that thou hast no power beyond the grave, and this proves to you how foolish it is to attempt to manufacture a faith unto thyself. Oh, how wise it is for thee to take and build up thy faith in God's promises, which He has laid before thee so wisely in order to keep thee from going to destruction!

There is a beautiful illustration of faith displayed in Peter. (Matt. 16:16.) The Lord Jesus, being in the presence of His disciples, began to propound to them some questions, as He ofttimes did throughout His ministry; in this instance, no doubt, for the purpose of testing their faith. He asked them the question, "Whom do men say that I, the Son of man, am?" In replying to Him some of them said unto Him, "They think that thou art John the Baptist. Some say thou art Elias. And others think that thou art Jeremias, or one of the prophets." And He then said to them, "But whom say

ye that I am?" Almost always Simon Peter would speak in advance of the other Apostles, and having great faith in the Savior, and being impulsive by nature, he exclaimed, "Thou art the Christ, the Son of the everliving God." Jesus answered and said unto him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And here the Savior declared that the principle of the Holy Spirit revealing unto men the things needed to bring to him eternal life through God's power was based upon that rock; that He would establish His church upon the theory that all who came unto Him, must first have it revealed unto them through the Father and the Holy Spirit and the sword of the Spirit in such a manner that they would be born again and know that He was the Christ and the Son of the everlasting God. Had it not been for Peter's saving faith that he had within, he never would have been able to exclaim to Jesus the words which he did, because they never would have come to his mind and been revealed to him by the Father as they were. Here is a great illustration of how simple and important it is to have within you that unwavering faith in God and all His promises.

In Luke 7:50 Jesus Christ said unto the woman that had much sinned, who had washed His feet with her tears and wiped them with her hair, "Thy faith hath saved thee; go in peace."

John 1:49 is a beautiful illustration of how the faith of Nathanael was displayed, and it shows that he was a man who acted with sincere purposes and desires; for when he was informed that this wonderful personage, Jesus Christ, had come out of Nazareth, that country being so despised and rejected of men, he exclaimed, "Can any good thing come out of Nazareth?" And immediately he was told to come and see. And when

Jesus saw Nathanael coming to Him, He said of him, "Behold an Israelite indeed, in whom is no guile!" Nathanael, inquiring of Him, said, "Whence knowest thou me?" Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And Nathanael answered and said unto Him, "Rabbi, thou art the Son of God; thou art the king of Israel." Jesus promised him that he should see greater things than he had seen at that meeting.

In John 11:25-27 is shown the great faith of Martha. Jesus said unto her: "I am the resurrection, and the life: he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?" She said unto Him: "Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world."

There is another fine and beautiful illustration of faith, where they gave to a man of faith duties to perform, in Acts 6:5 and verses preceding, where the multitude required that just and faithful men might be picked out, seven in number, that they might appoint them over their work; and at the same time they said they would give themselves continually unto prayer and to the ministry of the word. This pleased the multitude, and they chose Stephen, a man *full of faith and of the Holy Ghost*, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; and it is related that Stephen was so full of faith that he had great power and did great and wondrous miracles among the people.

In Acts 11:24 it is shown that by the goodness of a man, and by his being filled with the Holy Ghost, having faith, he had great power in adding and drawing people unto the Lord, and it displays the fact that

through his faith came his power to convince men of their needs of the Lord Jesus Christ and His doctrine.

It is shown in the Epistle to the Hebrews that "faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." And it is further shown that by faith Abel offered up to God a more excellent sacrifice than Cain, and by his faith he received a witness from God that he was righteous; and it was through faith that Enoch was translated, so that he should not see death. It is further shown that without faith it is impossible to please God, for you can not go to God for anything unless you have faith and believe that He is. Noah was informed of God of things which were to come, and He prepared the ark, saving his house from destruction. By faith Abraham was called into a place which he should after receive for an inheritance, and by faith he sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob, which were heirs with him of the same promise, and commanded to look for "a city which hath foundations, whose builder and maker is God." Through faith Abraham offered up Isaac, offering his only begotten son. By faith Jacob, dying, blessed his son Joseph, and worshiped, leaning upon the top of his staff. It was by faith that Joseph, when he died, made mention of the departing of the Children of Israel and gave commandment concerning his bones; and it was through faith that Moses, when he came to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Through faith the Children of

Israel kept the Passover, and by faith they passed through the Red Sea as by dry land. St. Paul relates the faith as given, of Barak, and of Samson, and of Jephthæ, and of David, and of Samuel, and of all the prophets who through their faith subdued kingdoms and stopped the mouths of lions; out of weakness they were made strong, and waxed valiant in fight, and turned to flight the great armies of the aliens. All other Biblical characters who have ever had favor granted unto them worthy of note have received it through their great faith, taking God at His word and believing His promises.

It has been said that faith makes all evil good to us, and all good better. Unbelief makes all good evil, and all evil worse. This shows the importance of having faith in unseen things that have to be revealed to us. Faith is something that must be sought after and cherished in our minds daily. In order to obtain the full benefit of faith you must call upon God to give you faith and to daily strengthen your faith. It might seem strange to some why this is so, that you must seek and labor to obtain faith; but it is obtained by effort, just as anything else is obtained by effort. See what the Apostle Paul says: "I have fought the good fight of faith, and there is a crown of eternal life laid up for me in glory." You see, he said we must fight the fight of faith, always looking to Him who is the author and finisher of our faith to assist us in all our efforts in seeking that everlasting abode; for He said He would go and prepare a place for them that had faith, believing on Him and doing His will.

Point out the man who has no faith and you will make the discovery of one who has not a mind sufficient to grasp anything that comes to him in nature. If that is forcibly impressed upon him by any of the forces of

nature, being in this condition certainly would be void of all reason. Faith is that influence over man that enables him to look out and up to higher things and take hold of Him who can lift man out of all his most trying difficulties and bring to him joy out of sorrows. There is nothing that makes man so strong in all his career which he has to deal with as a well-grounded faith in God, and all other things wherein man wants assistance from unseen forces. Faith is something that must be used and sought after by every honest effort to obtain and influence in your nature. Men or women who are full of faith in unseen things are strong and go through life without a faltering step, displaying a strength and boldness in their lives, instead of fear and trembling. It is shown in the devout, believing Christian, whose life is in accordance with his profession, how an obedient faith in Jesus Christ triumphantly sustains him through all tribulations and trials of this sinful and dying world. This abiding faith will fully enable him to look to his Creator and say in a fervent spirit, "Not my will, but Thy will, be done."

Having the blessed abiding faith in God's Word and the precious promises left to a dying world places in the breast of man a tender conscience, which He has instructed us to keep at all times. This conscience in man is molded and formulated in proportion as to how man's faith is touching the teachings of God's Word. By continually bringing the mind of a man the blessed instructions laid down in God's Revelation, and he receiving the same with an abiding faith, his conscience will be always kept tender towards all righteousness, thereby being able to discern wrong at a glance, and doing so puts his seal of condemnation upon it at once. The conscience, if nurtured by faith in God with a true knowledge of all

the teachings, setting forth the will of God, can and will be kept tender, and you can rely upon such a conscience to direct you in paths of righteousness and direct you from all things that lead to unrighteousness. This is beautifully illustrated where the Lord said, "Let him that is without sin cast the first stone." All had a conscience sufficiently tender to at once feel that they were not without sin and were guilty of sin; they fled, and refused to condemn the woman. The Savior told her to go her way and sin no more.

In I. Timothy 1:19 it is shown how you can put away a tender conscience as well as your faith, holding that faith and a good conscience; which some having put away concerning their faith had made shipwreck of themselves, and such are given over to their sins, that they may learn not to blaspheme. A pure and tender conscience is one of the most blessed attainments that a man or woman can have. Conscience means self-knowledge. We know within ourselves the degree of moral standard of our mind as well as a full consciousness of our own conduct towards all things that are Godlike, leading us closer to our Creator, as well as when our conduct is such that it will tend to lead us away from all purity and righteousness, and finally alienate us completely from Him who knoweth all things and giveth every good and perfect gift. When this conscience is tender and fully in accord with your Creator's wishes, you have the promise of being placed in a condition where you will be entitled to inherit eternal life, which is promised to man by the coming of the Lord Jesus Christ. Without this childlike, simple faith in God's plan for the redemption and salvation of the world, there can not be such a thing in any way that we will be able to please God, or to keep our consciences

tender towards all righteousness and against all conduct of man not in accordance with the will of the Creator of all things. This conscience in man is placed there by his Creator so that man can by the right use of it bring out clearly all of God's wishes and display them daily in the presence of his fellow-man, showing that his Creator is the author of all righteousness, truth, and holiness. Then this enables man to lay hold upon God in all of His blessed promises, with a firm assurance, when possessed with this abiding faith.

It has been said by one that a tender conscience, which can come to you only by having this simple and abiding faith, is an inestimable blessing; that is, the conscience that is quick to not only discern what is evil, but instantly, uncontrollably impels you to shun evil as quickly as the eyelid closes itself against the mote. This demonstrates one fact: that man must not only have a conscience that is tender, but that he must be in such a frame of mind that his conscience has control of him, directing his conduct into all paths that are godly, as well as controlling him to such an extent that his desires are all so naturally within him that no desire enters into his mind to take any other course except to live fully in accordance with the will of his Creator, loving Him supremely. Whenever men or women offend their tender conscience, they always suffer most bitterly for the violation. In order for men or women to fully rely upon their conscience, they must first test their conscience and see whether it is fully in accord with God's Word and teaching, having faith in all His promises, and that they are living close to goodness, leaning upon their Creator for wisdom to serve Him.

It is shown how we should be purified in our conscience by the coming of our Savior. Hebrews 9:14:

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" It stands every one in hand to fully understand and fully know the Creator. To know God in a spiritual way is the beginning of wisdom. If this understanding has not come to you, your conscience may be a perverted conscience, and there is no evil practiced with such freedom as that practiced from an honest perverted or misdirected evil conscience, acquired by reasoning from a false and fraudulent foundation. Thus you see the importance of building up and forming this tender conscience towards all righteousness, in the right direction. When through faith and godly knowledge we have obtained that tender conscience that is necessary to keep our footsteps fully in accord with the will of God, we should at all times jealously guard and keep ourselves in that beautiful relation towards our Savior, thus preserving our conscience and keeping it tender, so that the least stepping aside will come upon us with such force that we will immediately resist all temptation, leaning upon the strength of godliness that is within us to sustain and lift us up above all unrighteousness and sin. Many may be heard to say that they are scrupulous and very exacting in all they do to see that they are taking the right course in all their actions. There is a vast difference between tenderness of conscience and a tender conscience and scrupulousness. The conscience can always be made more tender from day to day, but scrupulousness often arises from some bodily or mental infirmity, and will lead you into many superstitions and doubts, and finally unbelief in all things that do not meet favorably with your preconceived contaminating opinions, formed from a misdirected course in obtaining

the truth. One of the most remarkable conditions of man is how easily his conscience can be perverted and ruined. Let him indulge himself in the least of known sins, and how easy it is for him to repeat the sin, and ten thousand more may be brought into his life, and his conscience become so perverted and hardened that the hardest of sins may be indulged in with impunity, slowly but surely dragging him down to eternal destruction!

The distinction of what the office of a tender conscience performs with and for man is that it will always, if kept tender, prompt him to choose the right course, but it does not instruct him as to what is the right course to pursue. It tells a man that he should do righteously, but does not tell him what is righteousness. So if a man in getting his instructions, looking after the reasoning of false philosophers instead of knowing God spiritually and asking Him for wisdom to search out through righteousness from His Word, he will be following a perverted conscience, and the more closely he pursues that course, the further he becomes alienated from righteousness and purity and his Creator, and will ultimately be eternally destroyed for ever. I. Timothy 4:2: "Speaking lies in hypocrisy; having their conscience seared with a hot iron."

There is no stronger illustration of a misdirected conscience than is shown in the life of one of the most conscientious and greatest of men that ever lived, St. Paul, when he pursued and persecuted the Christians for the sake of conscience. He says that he felt within himself that he ought to do many things contrary to the name of Jesus of Nazareth, shutting up many of the saints in prison and persecuting them in the most bitter and relentless manner, as he said, thinking in his conscience that he was doing service in the highest degree to his

Creator; all of which was brought to St. Paul by a warning and a perverted interpretation of God's Word. There is not a question of doubt but that St. Paul was instructed by (as he supposed) the most learned, God-fearing men that the duties which he was performing were all done towards God and were pleasing to Him, and He no doubt was so firmly entrenched in this faith and his conscience so free that it never entered into his mind that he was doing a wrong; for he was backed up and sustained by the great Jewish Sanhedrim, which was regarded as being possessed with all wisdom relative to what man's duty was towards God and men.

In I. Timothy 3:9 is shown the kind of conscience that a man should have in setting an example for his fellow-men. You must hold the mystery of the faith in a pure conscience. If you are impelled to do any act in life and there comes even a question in your mind as to whether it is right or wrong, you should forbear and not do the act; for if it were right for you to follow the course, the right or wrong question would not come into your mind. In other words, when you are doing God's will, whether it is right or wrong will not come into question. Anything done without full faith, not doubting, cometh from evil and is sin, and does not emanate from a pure and tender conscience towards your Creator. Without faith you can not possess a tender conscience, neither can you do anything to please God unless it is done with an abiding faith; so without this abiding faith your conscience can not have any part with righteousness or godliness, but you are left on the way, relying upon your own self-willed way, which will alienate you further and further from your Creator until you reap the reward of everlasting destruction and death.

CHAPTER XXXIII.

ETERNAL LIFE INHERITED.

There is no question that will admit of a reasonable doubt that mankind, when he was created and after being alienated from God, did not have within him anything that would even give him the right to have eternal life. It is a truth, and must be admitted as such by all investigators, that man was not the possessor of eternal life when he was created, as is shown in Genesis 3:22: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Then it was that the Lord God turned Adam and Eve out of the Garden, and He placed at the east of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life. This is positive proof that the God who brought man into existence did not intend that man should be created with eternal life within him. It further shows that man was not then in that relation towards his Maker so that his Creator desired him to have this eternal life. In this connection it was also shown that God and His associates at that time had eternal life within Them. They were not willing at that time that man should become like unto Them in possessing within his being eternal life. It is also shown all through the divine Word of God that eternal life is only with the Father and the Son, and when man receives this from Them, he must attain to that most precious nature, so that he will be like unto his Cre-

ator sufficiently to inherit this eternal life from God the Father and His Holy Son, Jesus Christ, Who were the only Ones, we are taught, having the power to confer this upon man. This is only done when that purity of life and holiness does exist in man, coming to him by being born of the Holy Spirit, which Jesus Christ says that all mankind must acquire before they can see the kingdom of Heaven. We are sown natural, but raised spiritual. We occupy a soul body, and we should occupy a spiritual body. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (I. Cor. 15:45-46.) It can not be maintained that any of the world shall ever see or enter into the place prepared for the just who do not attain to that condition where they will and can inherit this eternal life.

What right has man, who lives in rebellion against his Creator, setting up his will against the will of his God and working unrighteousness every day of his life, to claim the right or expect to live for ever? His very nature is in rebellion against all godliness, which will forbid such a thing to take place. Neither has man any claim upon his Creator by reason of any merit within himself, since his fall and spiritual death (coming upon him on account of his own disobedience), to this most precious privilege of eternal life. Thus you can see that it would be impossible for man in that most sinful condition to occupy that pure and celestial home for ever while being possessed with that fallen and abandoned sinful nature. There could not be that perfect harmony and love in the highest degree which is necessary to live with God and His Son and the holy ones. This must be

so in order for there to be happiness and perfect harmony in that eternal home for the righteous and holy ones that God has washed and made pure, to be with Him for ever.

We find in man natural desires for many things of this world that his Creator has implanted within him and are a part of his very being, and we find one of the most cherished ones in man is a love of life. This is in every man and woman, and this nature grows as life begins to open up to their senses, providing they keep themselves within the right channels of life. There is no question but that this yearning desire for life is in man for a great purpose, and that is that he will so regulate his life in accordance with the laws of his being that he may occupy this earth according to God's will and be the recipient of that cherished life to live in eternity. Take out of man that great love of life and the cherished thought of eternity, and man would be devoid of all ambition. Being possessed with intelligence, this would make him the most miserable of all of God's creation. The full and complete filling of man with a sinful nature and ungodliness certainly brings death to both the soul and the body. This has been proclaimed to man to be a fact over and over again in God's most blessed Word. This proclamation of God to man can not be successfully denied or set at naught by any intelligent person. Then how can there be in store eternal life for any man or woman that is in that condition towards the Creator? It is an impossibility for you to attempt to make yourself believe that man was created from the beginning with a power to cause himself to live for ever. This power or quality is only in God the Father and God the Son, and God the Holy Ghost.

The great effort of man is to keep himself closely in touch with the truth of the world and the blessed tidings of his Creator in all his living and conduct; for he is, no doubt, a creature that can have the privilege of gaining the world of eternity with an everlasting joyous existence. This is, however, conditional upon man's conforming his life so that it will be in harmony with the Savior. This he can do, provided he will live in accordance with the plain instructions left with him by his Redeemer, Who opened up the way and made the way more accessible. The Savior's message to us was that He came that we might have life, and have it more abundantly. It is not for man to know the real situation beyond the grave, for we could not bear to receive such knowledge and remain in our earthly condition of preparation for a better life. We are not able to conceive of the glorious things that are prepared for them that love Him and keep His commandments. The all-absorbing solution of this greatest of problems is for man to regulate and direct his life in the flesh so that it will be approved by the Lord Jesus Christ, and then eternal life is assured to him.

There is no question but that man must pass through the valley of the shadow of death, and then be revived or resurrected by the power of God, or he will for ever remain in the grave (Sheol). The last sting of sin is death, and this death is the death of the soul as well as the fleshly body becoming inert. Then if you are in such a spiritual condition that you can burst the bonds of the grave by God's power coming to you, you have overcome, and the victory is yours for evermore, which is gained through God's favor and mercy. It does not take any stretch of the imagination to see that when we come to our end in this world, we have not the power

within ourselves, nor is this power vested in any of our earthly friends, to put us beyond the power of the grave; but that power is only within the Creator of all things Then why not trust fully in His promises and lean upon Him with the fullest confidence, submitting our wills to His, at the same time believing that He will triumphantly and abundantly give us that everlasting life which is with the Eternal God from the beginning?

While eternal life is an inheritance, it does not come to man by reason of his being a man; for man is only complete so far as this world is concerned, and has much more to do in order to prepare himself for that eternal world. If man did not have to strive to gain that eternal life, he would not appreciate it when it came to him; for man's appreciating qualities only go to the things that are hard to obtain—at least, they are the most appreciated by him. However, there is no question but that man must strive most diligently to gain that eternal life in order to get it. The Apostle Paul said that he had fought a good fight of faith, and finished his course, and that there was a crown of eternal life reserved for him in eternity. Eternal life means a continuation of the life that God gave to man when He created him for the purpose of occupying the earth. If this were not so, the Savior would not have called it eternal life, but would have said, "a new life," or "another life," clearly showing that it had no connection with the earthly life we now live. When we come to compare the life that we now live to the one continued life in eternity, we can then see oftentimes what a false life we are living. Our lives should be so lived here that they would be in harmony with the life beyond, and they should be an open book, so that all could know the uttermost conditions. There is no use of hiding our

lives from our fellow-men, when our Creator stands beside us, looking into every thought and deed, and will surely bring us to an account for all our secret sins or misdeeds against Him.

It is well known that many men are seeking to justify themselves in their unholy course of life and seeking to throw themselves upon the merciful God, and try to make themselves believe that He will not blot out a single soul for sin. This is a most dangerous position for any to assume or harbor in their minds for a moment, for it is a well-known fact, and observable to every man and woman, that the result of sin is death, and sin comes from a violation of law, and that the violation of the law of man's being or God's command, when fully completed, will surely bring eternal death; and that the position that God will not blot out a single soul is also contrary to the Christian doctrine and Bible, for God has a right to do with His own what He will, and this is set forth in the scripture: "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The Scriptures record many instances wherein God has created and raised up men for the purpose of accomplishing His work, and then let them pass into eternal perdition. Judas Iscariot has been spoken of as the son of perdition. God raised up Pharaoh that he might show His power in him, and then he was destroyed with all his hopes. No; God will surely cast out the persistent, wicked, and ungodly into outer darkness, the blackness of darkness for ever; and the righteous shall reap the reward of eternal life and dwell with Him for ever.

Certainly the wise man or woman will flee from the wrath to come, which is eternal death, trusting in the words and commandments of their Savior and doing the will of God, reaping the reward of everlasting life, which the Righteous One will give unto them in that day. The Apostle Paul shows you how the Jews are brought to freedom from death. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and [soul] death." For God sent His Son to accomplish that which the law could not do with sinful flesh. Life is something that man has never been able to define in any intelligent and comprehensive way, for the reason that no one knows the component parts that go to make it up. Could man be able to give one intellectual, perfect statement of what life consists of, he would then be able to solve the whole problem of all the mysteries that come before him, and this would place man in that high exalted position where he would be equal to Him who creates all things, including life itself, and has brought them into existence. Notwithstanding tha fact that we are unable to comprehend and fully know all that goes to make up life, yet we are fully aware and know that it is something which we possess within our very being; but we do know that we can say that we know we exist, and are thus able to say, "I know that I am." It also enables us to go further and say that we know that there are other lives in existence that are controlling other corporeal existences and directing them into intelligent channels of action, which are presented to our senses, with such positive certainty that we know that those corporeal bodies possess intelligence.

The question as to whether life will go on with a continuous existence after it has been separated from

the body has been a much-discussed and mooted question by the greatest thinkers in all ages, though the consensus of the better thought is that when life becomes separated from the body it will continue to live on, provided the person who possesses that life has conducted and nurtured that life in such a way that it hath pleased the great Creator of all life, and that his life is full and complete. The great Creator made man after His own image and intended that man should live for ever, if man had been obedient to His will. But when man showed himself to be self-willed and rebelled against God, death came upon him in both body and soul; after which man, in order to be reinstated where the grave could not hold him, must be regenerated and born again, or, in other words, brought back to God by His sacrifice. This was the condition which our blessed Lord occupied when in the form of man, being of such a spiritual nature and power that the grave could not hold Him. He therefore had the power within Himself to burst the bonds of death and come forth triumphantly for evermore, and in so doing opened up the way to eternal life to all mankind. He says that He came that we might have life, and have it more abundantly. There is a vast distinction between intelligent life and non-intelligent life. There is life even in a perfect little germ of wheat, and when it is placed in connection with the natural forces which coincide with its natural powers, it will produce and multiply itself; but all this is brought about by the power of life intelligence, which is the power of God, and this is the intelligence that was planted in man, only in a less degree, and would always have been there had not man brought destruction to it by his disobedience. For the conduct of man has placed him in a state where he does

not possess the quality to give him eternal life, and this quality must be regained and given to him or he will for ever remain in that deathlike, annihilated condition, which he brought upon himself by his disobedience. Every man who desires intelligent eternal life must live so that God in His mercy will come to him and reinstate him with what he possessed, so that he will have the quality to bring to him that eternal life within himself. Jesus Christ came so that man might place himself in an attitude towards God, so that he might have that life. It has been said that the life that now is was given to us and is mortal, intelligent life. This was given to us in such a way that we could prepare ourselves so that we would be entitled to inherit that eternal life that is immortal, and is retained by us for ever, and Jesus Christ has made it very plain how we are to attain to that glorious state. This life is not complete in any way, but is for man to use to attain to that complete life, which is the eternal life. Eternal life does not occupy a fleshly body, but is the life that occupies a spiritual body. It does not yet appear what we shall be like, yet when He shall appear we shall be like Him, and God will give that eternal life such a body as it hath pleased Him.

The science of all sciences is to seek and to know better from day to day your Creator, so long as He permits you to remain in this sphere of life. The carnal mind, which is intelligent life, is at enmity with God, but the spiritual is an intelligent life, and, if properly nurtured and cultivated, will and can become like unto the great Giver of all life. The carnal mind of man is produced by man refusing to submit his will to God's will, and making an effort through his own energies and determinations to fully rely on his own resources to govern him

in all his actions. It has been fully demonstrated that when man attempts to do this he has ever made failure; for it is impossible for man to do anything while in this state of life that will be a success or to please God, for the carnal mind is at enmity with God. This reference to success is not made from a worldly standpoint, but the success relative to the eternal things that shall always remain and can not perish. This eternal intelligent life can clearly be seen to be the all-absorbing question for man to spend his time here in trying to investigate and live in such a manner that he may attain to that height intended that he should when he was created. Of all things that man has within him, there is nothing so precious and sweet as life. So man will be exercising the highest order of intelligence in efforts to attain to that ultimate end or goal in reaching that eternal life; for if that were not so, his Creator would not have implanted within him this greatest desire. This preciousness of life that is within man you can see is placed there so that he will be urged with a yearning desire to so order his life in this world that he will be in the attitude to inherit and receive and reap the great reward that is in store for him of everlasting life in the world to come. The Savior has said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." In the attainment of this intelligent spiritual life there is only one fountain to which man can reach out, and that is the Creator of all life.

For man to arrive at the greatest eminence in this intelligent worldly life, he should and must cultivate the company of the most intelligent lives in this world. So if you desire to attain the greatest spiritual life, you must associate with and keep in close companionship

with Him who gives to all this eternal intelligent spiritual life. There is no question about the philosophy that in order to please your Creator you should get all the earthly intelligent life possible, and that this life is a growth, as you all know. So no doubt it is so with the spiritual life. You can grow and become strong in the knowledge of the spiritual life; so much so that you can be filled with the spiritual knowledge of your Creator. When we say "knowledge, "this means wisdom and all other powers that man possesses by reason of having that intelligent life. Search the Scriptures and get intelligent wisdom, for this is the command of Him that desires that you may become more like Himself from day to day. "Seek to know God" is also a command. Where will you go to do this but in the sword of the Spirit of life, as your Creator informs you is the name of His word and gospel? Oh, the depths of the wisdom of Him who created all things! You are asked by Him to apply to Him for this wisdom, and He will give it unto you, provided you will come to Him in the manner which He has directed you. God will permit you to step up higher and higher into the realms of His eternal kingdom just in accordance with your attainments in pleasing Him. So you must remember that the greatest attainment for us to arrive at is to know our God and the spiritual life that He desires us to have, which is to fit us so that we will become from day to day more like Him, completing us in the image of our Creator as much as it is possible in this life. It has been shown that it is possible for you to attain to such a height in that direction that you could be in a position where your Creator would not suffer you to fall into corruption, but would translate you, as He did one of the ancient prophets. There is one thing you must be

mindful of, and that is, never to forget that there are attainments in this pursuit of life, just as there are in any other science that you can think of.

You receive this spiritual life from the fountain of eternal life that is with your God and His Son, Jesus Christ, Who came to this world that we might have life. Let us look into some of His teachings and promises on this very important subject. First of all, we find Genesis 2:7. There is shown that life is a gift of God, and that He created a living, intelligent soul; for it shows that Adam had knowledge without any education or tutorage, and he gave unto the animals all their proper names, and many other things which showed him to have this intelligent life of an educated human being, and also to be in the image and likeness of his Creator. Being in this form, he would have to have this intelligent life; for his Creator possesses that in the highest and unlimited measure. It does not say that when life came unto him, he was a living spirit, but a living *soul*. Had Adam been a living spirit instead of being in the image of his Creator, he could have been just like his Creator, so far as intelligent life being in him. Our God says in His Word and unto man: "I am a spirit, and must be worshipped in spirit and in truth," and nowhere has God ever claimed to man that he was a living *soul*.

Job 12:10. Here it is declared that the life of every living thing or the soul and breath of all mankind must come from Him that created all things.

Psalm 66:9: "Which holdeth our soul in life, and suffereth not our feet to be moved."

Daniel 5:23. Here is where the prophet charges the king with worshiping idols of silver, brass, iron, and stone, and ignoring the very God which holds his breath in His hands and directs all his ways.

Acts 17:28. In Him we live and move and have our being, so that all things that we are or have or ever expect to be must come from Him that doeth all things well. In the Old Testament long life and happiness are a promise to them that do His will, and He promises to renew our life like the eagle's life is renewed, if we do His will. This all is to bring you up step by step to the place where you can attain to that celestial condition and perfection that God will accord to you and give to you as He has promised—eternal life.

II. Kings 20. Here it is shown that the Lord lengthened the life (that is, the temporal life) of Hezekiah when he offered up a tearful prayer to the Lord. God told him that He had heard his prayer and lengthened his days by healing him of his disease, and informed him that on the third day he should go up to the house of the Lord and that he should there offer up sacrifice for the blessings and mercies that God had extended unto him.

Romans 6:4. Here we are charged that as Jesus Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; that is, when we cease to be carnally minded and become spiritually minded, after we have been born again of the Spirit.

Galatians 2:19. For we through the law are dead to the law, that we might live in the spirit unto God.

Psalm 80:18: "So will not we go back from thee: quicken us, and we will call upon thy name."

Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Jesus Christ

was quickened in the Spirit, and went and preached to the spirits that were in prison.

In Mark 10 eternal life is promised by the Lord Jesus Christ to them that forsake all for Him and His kingdom and His cause.

John 6:27: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." This is that bread which came down from Heaven, not as your fathers did eat manna and are dead. He that eateth of this bread shall live for ever. These are the words of the Lord Jesus Christ and faithfully recorded by the loving John and should sink deeply into all those that are seeking eternal life.

John 6:54: "Whoso eateth my flesh, and drinketh my blood, hath [in him] eternal life; and I will raise him up at the last day." Here you see you have within you the quality that entitles you to live for ever.

John 10:28: "I gave unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand."

John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Now this knowledge of God is to know Him spiritually and not carnally, because the carnal mind can not know God or please Him.

Romans 2:7: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

Romans 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I. John 1:2; 2:25: "For the life was manifested, and we have seen it, and bear witness, and shew unto

you that eternal life, which was with the Father" from the beginning, and with His Son, Jesus Christ. "This is the promise that he hath promised us, even eternal life."

Jude 21: "Keep yourselves in the love of God [and your conscience tender], looking for the mercy of our Lord Jesus Christ unto eternal life."

Revelation 2:7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

I. Timothy 1:16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

Ephesians 2:7-8: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Psalm 133:3: "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

You are repeatedly exhorted by the Lord to come unto Him, that you might receive the blessings of eternal life. The Savior has said, "He that believeth on me, and doeth the will of my Father which is in Heaven, shall never see death, but pass from death unto life." If man in his earthly tabernacle was in full possession of eternal life, there would have been no need of the

Savior's coming to earth; because He would have brought nothing unto man which he did not possess. But man in his carnal nature and earthly habitation not only does not possess this eternal life, but he even has not the quality within hin so that eternal life will be given to him without conforming to the Savior's commandments in believing on Him and doing the will of His Father, and being born from above, becoming spiritually minded instead of carnally minded.

There is no other fact so conclusively established in the Word of God as shown by the statements made by our Savior, that eternal life is a gift from God or the Lord Jesus Christ. God breathed into the nostrils of man and he became a living soul. (Gen. 2:7.)

"O bless our God, ye people, and make the voice of his praises to be heard, which holdeth our souls in light and suffereth not our feet to be moved."

Deuteronomy 5:33; 6:2: "Ye shall walk in the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged."

Proverbs 3:2; 9:11; 10:27: "For length of days, and long life, and peace, shall they add to thee." "For by me thy days shall be multiplied, and the years of thy life shall be increased." "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened."

Deuteronomy 5:33: "That it may be well with you, and that ye may prolong your days in the land."

Ephesians 2:1: "And you hath he quickened, who were dead in trespasses and sins."

Romans 5:21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The immediate foregoing statements of the Divine Word clearly show that if we are born again of the Spirit, as the Savior said we must be, it puts us in close relation with our Lord, and we become dead as to the law, and are kept by the power of the grace of God unto all holiness, until He will wash us and make us pure, so He can take us unto Himself, to live as sons and daughters and reign with Him for ever.

I. John 2:25: "And this is the promise that he hath promised us, even eternal life."

Revelation 2:7; 21:6: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

Leviticus 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Deuteronomy 30:15: "See, I have set before thee this day life and good, and death and evil."

Jeremiah 21:8: "And unto this people thou shalt say, Thus saith the Lord: Behold, I set before you the way of life, and the way of death."

I. Samuel 25:29: "Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy

God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling."

II. Samuel 15:21: "And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

Psalms 16:11; 21:4; 30:5; 34:11-12; 36:9; 91:16: "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." "He asked life of thee, and thou gavest it him, even length of days for ever and ever." "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good?" "For with thee is the fountain of life: in thy light shall we see light." "With long life will I satisfy him, and shew him my salvation."

Proverbs 3:22; 8:34-35; 14:27; 15:24: "So shall they be life unto thy soul, and grace to thy neck." "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord." "The fear of the Lord is a fountain of life, to depart from the snares of death." "The way of life is above to the wise, that he may depart from hell [the grave] beneath."

Jeremiah 8:3: "Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts."

John 1:4; 5:40; 6:35; 6:48-51; 8:12; 10:10; 11:25-26; 14:6; 20:31: "In him was life; and the life was the light of men." For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. "And ye will not come to him that ye might have life." "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven." "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life." "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have [eternal] life through his name."

Acts 17:25: "Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Romans 5:17; 8:6; 11:15: "For if by one man's offence death [spiritual death] reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life [spiritual life] by one, Jesus Christ." "For to be carnally minded is death, but to be spiritually minded is life and peace." "For if the casting away of them be the reconciling of the

world, what shall the receiving of them be, but life from the dead?"

II. Corinthians 2:16; 5:4: "To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Ephesians 4:18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Colossians 3:3: "For ye are dead, and your [eternal] life is hid with Christ in God."

I. Timothy 4:8: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that [eternal] life which is to come."

II. Timothy 1:10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished [soul] death and hath brought [eternal] life and immortality to light through the gospel."

Hebrews 7:16: "Who is made, not after the law of a carnal commandment, but after the power of an endless life."

James 1:12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of [eternal] life, which the Lord hath promised to them that love him."

Revelation 22:1, 17: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "And the Spirit and the bride say, Come. And let him that hear-

eth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Luke 1:79; 20:36: "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Jesus Christ said: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

John 6:53: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Ye are spiritually dead.

Romans 5:15; 6:13: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." The gift of eternal life. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead [soul death], and your members as instruments of righteousness unto God."

Colossians 2:13: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Revelation 3:1: "And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead."

Romans 6:11: "Likewise reckon ye also yourselves to be dead [soul death] indeed unto sin, but alive unto God through Jesus Christ our Lord."

Ephesians 2:5; 5:14-15: "Even when we were dead in sins, hath [God] quickened us together with Christ, (by grace ye are saved)." "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise."

Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of [soul] death."

Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

II. Corinthians 5:8: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Philippians 1:21: "For me to live is Christ, and to die is gain."

II. Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." This refers, no doubt, to the seed of Abraham.

Hebrews 11:13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Job 27:19: "The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not."

Psalms 34:16; 49:14; 73:19: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." "How are they brought into desolation, as in a moment! they are utterly consumed with terrors."

Proverbs 10:7; 11:7; 14:32; 29:1: "The memory of the just is blessed; but the name of the wicked shall rot." "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." "The wicked is driven away in his wickedness: but the righteous hath hope in his death." "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Isaiah 14:9: "Hell from beneath [the grave] is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations."

Ezekiel 3:19; 18:23: "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die [soul death] in his iniquity: but thou hast delivered thy soul." "Have I any pleasure at all that the wicked should die [soul death]? saith the Lord God: and not that he should turn from his ways, and live [have eternal life]?"

John 8:21: "Then said Jesus again unto them [the unrighteous], I go my way, and ye shall seek me, and

shall die [soul death] in your sins: whither I go, ye can not come."

Luke 13:3: "Except ye repent, ye shall all likewise perish."

Psalms 13:3; 23:4; 48:14; 68:20; 73:4; 102:20; 116:15: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of [soul] death." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "For this God is our God for ever and ever: he will be our guide even unto death." "He that is our God is the God of salvation; and unto God the Lord belong the issues from [soul] death." "There are no bands in their death: but their strength is firm." "To hear the groaning of the prisoner; to loose those that are appointed to death." "Precious in the sight of the Lord is the death of his saints."

Proverbs 7:27; 8:36: "Her house is the way to hell [the grave], going down to the chambers of death [the grave]." "But he that sinneth against me wrongeth his own soul: all they that hate me love [soul] death."

Isaiah 25:8: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

I. Corinthians 15:54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." We die daily, for we are in sin, and sin is soul death, if not overcome by the gift of eternal life promised by the Lord Jesus Christ; and He will bring to you that victory, if your life is in accordance with His wishes.

Ezekiel 33:11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live [eternally]: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

Matthew 26:38: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."

John 8:51: Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

Acts 2:24: "Whom God hath raised up, having loosed the pains of [soul] death: because it was not possible that he should be holden of it."

Romans 5:10; 6:5; 8:2: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This is to those that believe in Him. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Colossians 1:22: "In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight."

James 1:15: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth [soul] death."

I. John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in [soul] death."

Revelation 1:18; 2:10: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and death." "Fear none of those things which thou shalt suffer: behold, the devil [the evil conduct of the world] shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of [eternal] life."

Ezekiel 33:8: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

What shall a man give in exchange for his own soul? It would profit him nothing if he should gain the whole world and lose his own soul; for there is nothing in eternal death and everything in eternal life. Intelligent men and women will at once see how important it is for them to so shape their lives that they may not come into a condition where they will reap the wrath of their Creator, which is eternal spiritual death, and trust in the words of their Savior, doing the will of their God, and reap the blessed promise of everlasting life, which the Righteous One will give unto them in that day.

Had man this eternal life within him, there would have been no need of the command for him to seek the Lord in order to attain unto eternal life. The Scriptures abound with places wherein it is shown to you that by righteous living and submitting your will to the will of Him in whom all life exists, He will give it unto you. You can not inherit something which you have already in your possesion. You always inherit something which you do not possess, so that life (the kind which is referred to herein, intelligent, spiritual, eternal life) is

inherited from the Creator of man, and he who does not conduct himself in accordance with God's plans and His commandments to man can never see this eternal life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "Father, I have kept those that thou hast given me, except the son of perdition, and no man can pluck them out of my hand."

If any look over these passages of Scripture who have not been born of the Spirit, they should at once call upon their Savior to fill them with that Holy Spirit and take out of them all carnal-mindedness. Man can not be carnally minded and be in the condition to have the right to inherit eternal life, neither can he be the possessor of eternal life in the flesh; but he can have the quality within him so that he may, by the mercy of his Creator, inherit eternal life. All you who are investigating and seeking to attain to that position where you may be able to reap this spiritual, eternal, and everlasting life, and dwell with God for evermore, must earnestly strive to acquire and be the possessors of that higher spiritual nature.

Writers and philosophers, in the earlier ages, did very much writing upon the question of man and his nature. One of their greatest themes was man's soul, and very many differences of opinion have been expressed by them as to its nature, location in man, and where its ultimate destiny is to be after it has been separated from the corporeal body of man. These writers, not being conversant with divine revelation and following after their pagan gods, have made very erroneous assertions upon these questions; for the reason that it was impossible for them in their benighted spiritual condition to advance the higher thought relative to man. This theorizing and philosophizing on these questions of the soul

commenced to be shown in the books, Cicero claims, about the time of King Tullus, who reigned as the king of the Romans from about 673 to 641 B. C. The discussions raised by the various writers covered these questions: What is the soul in man? Where is it located? and What becomes of it after it is separated from the fleshly body? None of these philosophers were able to arrive at any definite reliable conclusion in solving these questions. So far as man being able to solve them by reasoning them out from a human and scientific standpoint, is concerned, it can not be correctly accomplished.

As to the location and the fixing of the destiny of the soul, their efforts have been very unsatisfactory to themselves. History relates that Aristotle handled those questions with wavering belief, and many who wrote upon them did so with such clouded opinions that it was almost impossible to determine what their conclusions were. Some located the soul of man in the heart, some in the liver, some in the brain, some throughout the whole body, and others in the blood. The one who located the soul in the blood was Empedocles. Moses, in the Law which he gave to the children of Israel all down through the record, recognizes the blood as the very life of all people. The efforts to analyze and ascertain the different component parts of the soul and its powers have been more futile and unsatisfactory than those concerning its location. Their philosophy on the possibilities of the soul containing something within itself to give it power to maintain its own existence, to live and have intelligent life after being separated from the body, has been utterly without any results or any satisfactory proof. This failure, however, could hardly be otherwise, because the philosopher in all cases who had the subject in hand had little or no knowledge whatever of divine

revelation or any wisdom as to the unseen eternity. It is a well-known fact that when man is entirely separated and alienated from his God, he can not have within him the power of reasoning upon the unseen things; for the reason that he has never had them brought to his mind from a spiritual divine revelation from his Creator. It is recognized and declared from revelation that wisdom can only come to mankind direct from his God; for man has been requested over and over again in divine revelation to seek wisdom from his Creator: so that any correct philosophy on eternity must be aided and assisted by divine power, and these pagan philosophers, worshiping their pagan gods, could not reach out and grasp the mighty things that emanate from the spiritual God.

The theories which those writers have advanced relative to the soul of man after it became separated from the earthly, corporeal body are as follows: Some have claimed that some souls have entered into animals of various kinds in passing from one animal into another. Others have claimed that they entered into demons. Others maintained that they have gone into some heathen god. Others have advocated that the soul, passing from the body at death, entered into some other man and returned back to earth, insisting that it continually makes this round from one being to another, and finally returns to its original body. They have maintained that the soul goes into and receives every conceivable kind of torment, until it may become purified so that it can again occupy some particular human body prescribed for its home. Other writers maintain that there is a general soul fund, from which every human being extracts the soul; and when they have no further use for it, it returns back to this general fund, to be used by some corporeal human being again.

You see all this philosophy and writing upon this to the heathen writers unsolvable question has been to no purpose whatever, so far as enlightening mankind in regard to his eternal destiny; but has only tended to befog and bewilder the minds of many people who have been endeavoring to search out for themselves, without the aid of divine wisdom, their home in eternity. The Creator of all things, in creating man and woman, made them perfect beings; so when he created Adam and Eve, for the purpose of occupying the earth until He should take them unto the spirit world and unto Himself, He did so with the view of having their perfectness to answer for the purpose of their earthly sphere only. In this creation He gave man the power to will his own destiny, subject only to the laws of man's Creator relative to man's environment and His commandments to him as to how he should conduct himself towards his Creator and his fellow-man, with the declaration that, "The day thou violatest these commands, thou shalt surely die" [soul death]. Man, foreseeing and knowing his powers, sought to gratify himself in following his own will, instead of at all times submitting his will to the will of his Creator. Right here is where the great fall of mankind took place. We find man wandering off in his disobedience and becoming carnally minded, completely ignoring his Creator in all things, eventually forgetting his God and becoming completely alienated from Him.

Man's Creator, ever since the separation of man from Him, has endeavored to win man back to Himself by His love and kindness unto him, prescribing certain duties and sacrifices for man to perform, so that he could be brought back to his first pure and holy relation to his Creator. In the final effort to bring man back to his pure state, God came to earth in the person of His Son,

Jesus Christ. His purpose in coming was to lift the great load from the world of mankind of all the Adamic sins, and placing man in that same pure and holy condition that he was in when he was first created and placed in the Garden of Eden. Since the removal of this sin which came upon mankind by the fall of his first parents, all children born into the world are pure and holy beings, being in the same condition of purity that Adam and Eve were before the fall. This was foretold in that prophecy where it was said: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." The Savior said unto them, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." For they in their pure and holy estate, being without guile and without sin, would pass from their earthly soul existence into a heavenly spiritual existence, God giving them eternal life, clothing that life with an ethereal body in place of a soul existence and fleshly body. As is the earth earthy, so shall they be of the heaven heavenly. Sown a natural soul body and raised and recreated into an ethereal, spiritual body. Instead of being in the image of our Creator, we shall be like Him: for "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

When we reach the stature of men and women, so that we no longer can be considered little children in the earthly sense, we become responsible for our conduct and relation to our Creator, and must live in all good conscience toward Him in doing His perfect will. "Hear, and your soul shall live." If we depart from our God and wander off, committing the great sins of the Decalogue, and become carnally minded and at enmity toward

our Creator, and do not follow the admonitions brought to us by that still, small voice (the Holy Spirit), we become dead in all things toward our Creator, and can have no part with Him. Any man or woman passing out of this world with this carnal-minded nature, which is at enmity with God, is for ever lost and is "cast out into outer darkness," the blackness of darkness for ever. All men and women who go off and engage in sin and degradation, becoming filled with this carnal mind, are at enmity with their Creator; and in order for them to be reconciled to Him, they must be regenerated and reclaimed from this sinful condition by being born again, as declared by our Savior unto Nicodemus. Such regenerated ones the Lord calls His little children, and warns the world against offending any of these little ones. This new birth is that of being born of the Holy Spirit, bringing you back to God and creating in you a spiritual nature; becoming spiritually minded, being filled with love for Jesus Christ, in all spiritual things, and being fully dispossessed of that carnal nature coming into man by reason of his indulgence in sin. Those who come back into this spiritual condition become spiritually discerning, and spiritual things are at all times uppermost in their minds, ready and willing to do the complete will of their Father in Heaven in keeping His commandments.

While in this condition, if you are called upon to enter into eternity, God will give you eternal life, which will be accompanied with a holy spiritual mind and an ethereal body to dwell with Him for ever in accordance with His divine will and pleasure.

Matthew 10:28. Jesus said for us to fear them who could kill both body and soul in the grave.

Psalm 49:15: God has promised to redeem our souls from the power of the grave.

Hebrews 10:39. We are asked to believe to the saving of the soul from death. We are taught that our faith must be strong enough for the saving of the soul.

James 5:20. We shall, by our admonitions, persuade others, so that we may be accorded the saving of a soul from death.

Revelation 6:3. When the second angel poured out his vial upon the sea, it became blood, as the blood of a dead man, and every living soul died in the sea.

Revelation 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Hebrews 4:12. The word of God is sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart.

CHAPTER XXXIV.

MARTYRDOM.

It is a well-known fact that Christianity has come to the world of humanity through the greatest of trials and tribulations. The early martyrdom of its devotees was something appalling, and many wonder why such a terrible slaughter of righteous men and women should take place in order to establish the most golden truth for man's eternal welfare. The purity of the doctrine and the wonderful possibilities foretold and claimed by its followers, that awaited all them that had hearkened to its precepts, no doubt was one of the many causes of all this destruction of humanity. The pagan and heathen world could not believe the most wonderful claims that

they put forth; and, without investigation, proceeded at once to bring all their evangelistic work to a disgraceful end, by inflicting the greatest of persecutions against its teachers and adherents. The world not being conversant with the prophecies of the Hebrew Bible and, furthermore, the followers of the prophecies not seeing clearly the full meaning of the doctrine of the coming of the Messiah caused almost all of them to become arrayed against the new Christian doctrine, and they joined with the heathen world to stamp out the influence of this new religion. The world, with its heathen and pagan worshipers, has always been against the spiritual teachings and doctrines brought to the world by the Lord Jesus Christ.

When the Savior first commenced His Messianic work, He proclaimed to His prophets and to the world that He and His doctrines would be rejected, and that He must suffer and go down to a humiliated grave, and triumphantly rise again and ascend back to His former home in Heaven, before His work would be completed. We must remember that our Savior was one of the greatest of martyrs, and endured the same willingly for the purpose of accomplishing the redemption of a dying world. It was foretold that bringing to humanity the opportunity of inheriting eternal life would create great tribulations and trials to all humanity upon the earth, by arraying one man against another even unto temporal death.

There is another great and good reason why all righteousness must be persecuted and its followers compelled to come up through great tribulations and trials, for this is necessary to purify the very inner nature of men and women. The Lord loves a humble and contrite spirit. Thus, you see, by all trials and troubles that we are

called on to come up through (if we are of the household of faith), we receive that which is necessary to make us pure.

Persecution by the most powerful is always resorted to when they fail to find argument to refute the position or doctrine taken and advanced by the weak in number or in power in this world; this the Savior well knew when He proclaimed to man that persecution would come to His cause and its followers after His departure; for there could be no successful showing made to refute the truth and righteousness to aid man to reach the goal of eternal life. Almost always you will find that the truth is on the side of the persecuted; for righteousness does not persecute, nor do those who have the spirit of righteousness fully imbued within them offer persecution to those who disagree with them. Then, again, we find that prior to the coming of our Lord nearly all of the old prophets in one way or another prophesied that the Messiah when He came would be persecuted unto the most humiliating and terrible death. This was to be endured and accepted without resistance against the persecutor, in order that a beautiful example might shine forth and great good come to a dying world; the fulfillment of the great God's plan to prepare man so that he would be in a fit condition to occupy eternity in a spiritual temple instead of an earthly, corruptible body, which enables man to inherit eternal life.

Our Savior instructed all of His followers to patiently endure persecution for His sake as He had endured for our eternal welfare, informing all that great reward was in store for those who come up through tribulations in order that the cause of righteousness might be made triumphant throughout all the earth. Many of the great secrets of revealed religion do not come to us until we

are humbled by persecution or affliction so that we are alienated from our arrogant feelings and are brought down to the very depths of despair, being forced to lean upon that Blessed One who wipes away all tears.

The followers of the Savior immediately after His departure were taken before emperors and magistrates of all kinds, and many times without any trial were condemned to die in every manner of way, and history informs us that they all submitted to their fate without faltering in the least in adhering to their Master's instructions in carrying out the course they were told to pursue in carrying the Christian doctrine to a dying world. The instructions and doctrines we all know are the purest and most holy that ever did or ever can come to man; and if adhered to, will surely put man where he will inherit everlasting life, entering into that celestial abode the glories of which no man can conceive.

The tenets and doctrines of this perfect spiritual life practiced by true followers are so exacting and perfect relative to the conduct of man towards his Creator and his fellow-man that the one who has never been regenerated and been born of the Holy Spirit and become spiritually minded can not readily enter into such a life with feelings of approval; to him the perfectness required of the followers of those beautiful teachings seems almost impossible, and he, without a thorough investigation, rejects them as nonsensical and foolish notions to entertain; many alleging that they can not be carried out by their adherents. Objectors having this state of mind will contemptuously deride and persecute those seeking to live that higher life, drawing nearer to their Savior.

When the Christian religion was brought to mankind. the whole world was filled with unbelief, so far as its

precepts were concerned. All the heathen and pagan nations had their own mode of worship, and the organization of their form of government depended upon the perpetuity of the kind of worship practiced by such particular government. Then for a people to attempt to practice another mode of worship would be the means of overthrowing their government. Thus, you see, in order to maintain the supremacy of their government, they would be compelled to destroy any other form of religion or worship. Further, there is an eternal warfare between the world as it is constituted and carried on by degraded and fallen man and the perfect world conducted by the Creator of all things. There is no question but that there will always be continual strife between the spiritual-minded man and the one possessed with a carnal mind. This being so, when the carnal-minded are in the ascendency of government of man, the ones who are following after righteousness by the direction of the Holy Spirit will be derided and persecuted just in proportion as the carnal-minded man has become civilized; and this will ever be until the new birth comes into the lives of all men and women.

The records are full of historic facts coming down to us of many thousands who suffered as martyrs as far down as the sixteenth century. The first three hundred years after our Savior ascended the destruction of the followers of Him and His doctrines, by those who were in authority in the different countries where the Christians sought to enlighten the people, was appalling. Thousands of them were put to death in Rome; probably more than in all other countries combined. During the year A. D. 79 it is related that over five thousand animals were destroyed in combat by men who were condemned for various causes. The burning of Rome caused Nero

to put to death something over two hundred Christians at one time, alleging and charging them to be incendiaries of the city; but history informs us this was false; that Nero set fire to the city, and took this course to shift the odium of the charge by his citizens that he was the one who set the fire, he wanting to place himself before his people as being entirely innocent of any such charges.

It is said that if man were not pressed down by afflictions and taught the lesson of humility, showing him clearly his own weaknesses, he would become arrogant, self-willed, overbearing, and tyrannical in his nature, so that it would be impossible for him to worship his Maker in that humble spirit necessary to receive the reward that he would be seeking. It is a fact that the Christian religion can refer to its martyrs almost without number; but we do not wish to urge that as being positive evidence in establishing the Christian religion as being God-given to man, or as placing beyond any doubt the fact that Jesus Christ established the Christian religion among men. Nor do we claim that anyone dying as a martyr necessarily proves or establishes as fact that the Christian religion is true beyond any doubt; for we are well aware that a man can die for his faith while he is believing a falsehood, just as well as he can when believing a truth. But when men or women sacrifice their lives for the principles which they believe to be right, having, as they must have, full faith and confidence in the course they are pursuing, and lose their lives therefor with willingness, such persons must be accorded such sincerity that they can not be classed as knaves, and if they are willing to sacrifice their lives for such principles as they believe to be right, they must have full faith in the truthfulness of the cause that they are endeavoring to hold up to the world. In the case of the Christian martyrs

these facts do exist: all who laid down their lives did so in order to establish a principle, that advocated and held up the truth to mankind, which consists in loving your Creator with all your might and soul, and loving your neighbor as yourself, and further teaching the principle of the righteous doctrine of doing good to all mankind, and not evil, and to worship the great God who was the foundation of all this love and righteousness. However, we maintain that the martyrs and their bloodshed are all witnesses to the truthfulness of the coming of the Lord Jesus Christ, and that He established the Christian religion among men.

It has been said that the Christian religion has made martyrdom sublime and sorrow triumph. Men dying for the truth as they were instructed by their Savior who died for them (knowing, as we do, that He was the truth and the life to everyone that believed upon Him) is not dying for one's faith or for one's country; it is voluntarily surrendering up your earthly existence in order that the truth (Jesus Christ) may come to a dying world. Men and women have died for principles that have tended to elevate men in their earthly life, and as time passes on their lives grow brighter and brighter for the sacrifices made. How many times in the history of the world have good men been condemned and derided by their fellows for advancing a golden truth or principle which the world could not readily comprehend because of the condition of their surroundings and their deluded and uninformed minds, and it only took time for the world to accord to them praise and the justice of their position that they so justly deserved. The men or women who live and die martyrs in advancing any cause for the uplifting of their fellow-men, bringing them nearer to God, their memory has always been honored

and revered by the foremost and righteous-loving people of the world; and if faithful in their lives, they will be accepted by their Creator as of the overcomers in His kingdom.

If men or women will examine themselves carefully and, if possible, bring to themselves the semblance of feeling they must have in them in order to voluntarily surrender up their lives for the benefit of their enemies, they will then begin to realize what it was for those early Christian Apostles and Christian Fathers who sought to missionize the whole world with Jesus Christ's doctrine and the Christian faith. Can we look at them in the true light and not feel that they were strengthened and buoyed up by a Power beyond what this world can give to make such sacrifices for the very ones that were demanding their lives from them? We must remember and recognize the fact that the followers of the Lord Jesus Christ were possessed of intelligence of a high order, and were men and women as of to-day, standing ready at any moment to die for their Master and His cause. They went to the torture so readily that history relates that the emperor Julian of Rome issued an order to stop their persecution in the arena and at the stake, as it was no punishment for them to die in that way for the cause they were bringing to a dying world. [See Julian]. The feeling that was imbued in them, of deeming it a great privilege to die as a Christian martyr, was the only reason why the Roman government put a stop to their persecution for a time.

All this martyrdom of the early Christians fully establishes the prophecies and foretelling of the Lord of their destruction for the cause of righteousness and the doctrines that He had given unto them. The Savior foretold to all His Apostles how they would be perse-

cuted and scourged for His sake, and He fully advised them of the course to pursue in passing through their great trials, telling them that the world was at enmity with Him and His doctrine of spiritual religion. This is fully illustrated to you to-day, for the world is now at enmity against the Christian doctrine, and the Savior who established it with man. The very cogent and potent reason of this is that mankind in his carnal nature, or being carnally minded, can not be in any other attitude toward all Christian righteousness. The spirit of the world is to praise dead saints and persecute those whose lives are full of the most splendid examples and precepts, setting forth the greatest of principles to enlighten and elevate man to draw him closer to the truth, enabling him to rise to that higher living, while they are in touch with humanity in this world.

When we look at the cause for which the blood of the Christian martyr was shed, we can not help seeing what a purifying and ameliorating effect it must have had upon all men and women who have observed it in all ages, and who are possessed with that spirit of enmity towards all purity of life. No man or woman who has died for any other cause than Christian righteousness can justly be held up to the world as one dying a martyr. It has been said that when we read of that noble cause for which some have died as martyrs, we ourselves often think we could pass through that great ordeal; but when put to the very test in acting, we fail to even bear a provoking word from those whom we pretend to love most. Oh, what a great lesson the early Christian martyr brings to us! teaching us to be self-sacrificing toward all our fellow-men and for the truth brought to us by our Creator.

The Savior said: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20.) "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." (Matt. 23:34.) "Therefore also," said the wisdom of God, "I will send them prophets and apostles, and some of them they shall slay and persecute."

The followers of any other doctrine or religion or faith relative to man's future welfare were never persecuted as those following the Christian faith. The religion of Jesus Christ has ever been persecuted and ridiculed, and those who espoused its cause very unjustly treated by the world. The great doctrine of righteousness and purity of life, held up before the world as a guide for men to escape everlasting destruction, is so divergent and contrary to all unrighteousness and unholy living that the very spirit of the world is diametrically opposed to righteousness and righteous living, and thus the holy life condemns the unholy man in his worldly career, and he therefore rebels and rails upon it, and stamps it and its followers with his virulent and wicked condemnation. The God of our salvation desires that we should be in an attitude towards Him so that we are ready and willing to make any sacrifice necessary in our lives in order to build up His kingdom on earth as it is in Heaven. "O God, thou wilt not despise." We are commanded to present our bodies a living sacrifice, holy, acceptable unto God; and are told that this is our reasonable service to our Creator. The sacrifice that we are to offer is a spiritual sacrifice that will be approved of by

our Savior; for our bodies are spiritual houses, being thus established as a gift by the Savior making the Holy Spirit accessible to mankind. We are taught to withhold nothing from our God; being at all times ready to become martyrs unto Him in all things, for this is the way unto eternal life. "Many men and women live unknown until persecution drags them into fame and chases them up to Heaven. Their ashes flew, no marble points us where," but their spirits are given eternal life, to dwell with their Heavenly Father for evermore.

CHAPTER XXXV.

RELIGION.

It is man's nature to worship some higher Power than himself, or some unseen Influence which he imagines within his own mind can bring to him some favor that man in his position on the earth does not possess. This favor or advantage is expected to be obtained through the worshiping of this imaginary Being or Influence. Some are willing to grant it power in their own minds to deliver them from all harm while occupying the earth; others have given it the greater power of granting them special privileges after they are taken from this world. In almost all cases primitive man has manufactured with his own hands an imaginary object to represent the great Being that he feels or hopes will bring to him these favors. The objects made are called idols, and have existed almost without number and represent in form all kinds of imaginary beings, imitating many kinds of animals, reptiles, or a combination of both and other different creatures of God's creation. The

worship of man has extended to very many of the planets, almost always making an image representing the planet in the character of some kind of a human being, being carved out of stone or constructed from brass or gold or silver, always depending upon his financial ability to obtain the more costly material to construct them from. These images or idols are worshiped and applied to for all kinds of insignificant favors and privileges, with no regard as to whether the having or practicing them would be right or wrong in very many cases. Where they do attempt to recognize that there are things which should not be indulged in, the attempts are very primitive and of little consequence, so far as the elevating of mankind to a higher and nobler life is concerned.

The most of this idol-worship has been practiced among the nations of the earth who have had no written language or one that is very deficient; yet it has been practiced by some of the most powerful and prominent nations that have been known to exist, with a very high order of earthly information relative to their civilized conduct, they being advanced in all the sciences known to man, with the exception of those that have come to mankind since the coming of the Lord Jesus Christ, all having practiced idol-worship prior to the coming of the God of Moses to the Hebrews, the God who calls Himself to them Jehovah, telling them that He never had any beginning and would exist throughout all eternity. This God came to them and led them, and was, as it were, their leader and instructor by object-lessons for about four hundred years, leading them up and out from their great sin of idol-worship to worshiping Him as their ever-living and true God and the Creator of all things. All the other peoples of the earth continued in their idol-worship until the coming of Jehovah in the person of

His Son Jesus Christ our Lord, Who instructed all His followers to carry, preach, and teach His doctrines and the good tidings which He had taught them to all the nations of the earth. These doctrines and blessed promises were that all men who would believe upon Him and do the will of His Father that was in Heaven should not perish, but have everlasting life.

The Hebrew writings and the New Testament together, brought to man in its complete form by the coming of the long-promised Messiah, Who was in the person of the Lord Jesus Christ, constitute the only living spiritual power that mankind is enabled to reach out and take hold of to lift him up and out of his alienated, downfallen condition, which came to him by his choosing to follow after his own will instead of the will of his Creator. This spiritual power brought to man the possibility of his laying hold upon the Holy Spirit in a way that will enable him to become regenerated and made a new creature in Christ Jesus, Who will then, if his life has been consistent with his calling, reward him with everlasting life.

All idol-worship is the outgrowth of man's disobedience toward his Maker and going off into ways of his own choosing, endeavoring to mould and fashion his own life and destiny without assistance from any higher power. History shows that man became a wanderer upon the earth, entirely separated from his Creator and endeavoring in his own weak way to carve out his destiny in this world and for eternity. After he had continued in this condition for many thousands of years without any change, his Creator in His due time sought to regain him and bring him back unto Himself, and instituted sacrifices and covenants, demanding service from man to Himself; all of which was for the purpose

of reclaiming him and lifting him up out from the miserable practice of idol-worship to the worshiping of the ever-living and true God. Then his Creator sought further to complete his redemption by sending His only begotten Son to redeem him from his fallen condition in a spiritual way, which would fully establish within him that regenerating power of the Holy Spirit. This spiritual influence exercised over man's nature is the greatest evidence to prove the truthfulness, power, and efficacy of the Christian religion.

Here is shown the great contrast in the temporal as well as the spiritual condition of mankind while dictating his own course or living after the divine instructions. The one holds man almost, as it were, like a vise, in a degraded state; the other lifts him up and out into a beautiful, loving, and obedient atmosphere, with an abiding faith, possessing an eternal hope, and expecting the blessing of an eternal life, enabling him to dwell with his Maker for ever. "They that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." The testimony that comes down to us through all the ages is that all the different modes and forms of religious worship of man that have been inaugurated and put into practice by the carnal and mortal mind of man have been shown to have kept him in the very depths of spiritual degradation, always dragging him downward instead of lifting him upward and imparting to him that uplifting, intelligent spiritual nature that can only come to those who have been born of the Holy Spirit, which is the gift of God to man through His Son Jesus Christ. These teachings of Jesus show us how we shall live, taking on the spiritual nature and living that higher life, conscientiously practicing all

virtues toward God and man, which brings to us that peace and joy that nothing else can do.

The Hebrew children were practicing idolatry when the God of Moses came to them and informed them of the fact that they were guilty of one of the greatest of sins. It was then and there that Jehovah commenced to discipline them in various ways, and showed them by a multitude of examples that He was their only salvation, performing miracles of mercy before them when they obeyed Him and miracles of calamity and destruction when they disobeyed Him. These conditions never failed to follow one after the other when evidences of disobedience took place or the showing of obedience. Examples of this kind of instruction were practiced and took place over and over again while Jehovah was showing them the awfulness of idol-worship and exemplifying the exceeding sinfulness of its practices, showing them that it brought nothing good to them, but in all cases brought them into trouble and destruction. When you go into countries where the people practice idol-worship, you at once notice the crestfallen and downcast look upon the faces of its devotees. It seems as if the whole country were blighted by some depressing power that shows very plainly upon its inhabitants. The progress of all idol-worshiping countries has been nothing in thousands of years, and in some cases they have retrograded from the condition they were in at the time their reformer or leader brought that sinful practice to them. Their heathen condition in some cases is appalling, they having no information or knowledge of the things of this world and possessing no wisdom or understanding about the world to come. This being a fact, it can be plainly seen that if those people were to be left alone in that condition for ever, adhering to the idol-worship, they would always

remain in that depressed heathen condition. This certainly shows clearly to all fair-minded persons who are investigating and searching after eternal things and divine wisdom that man, without assistance from some greater power than himself, would for ever remain in the depths of ignorance as to any higher spiritual nature.

Some of the greatest opposers of the Christian religion have asserted and feebly attempted to maintain that all enlightenment of the world is due to education and culture in man becoming fully conversant with all nature and highly instructed in the language that he uses as well as other languages of other nations, and, in fact, that having a full knowledge of all things observable by man would equip him with all the powers that he now possesses throughout the civilized world; but this is a great error and can not stand the light of a full investigation of the claim made. The history of the world certainly shows that if man had not been brought into God's eternal truths, he never could have elevated himself any higher than he was before God had brought to him the light of his Gospels, teaching man to search them in order that the light of eternity, by the aid of God's wisdom, might be turned on and opened up and made plain to him. Man is informed that to know his God is the beginning of wisdom, which can only be obtained by having it revealed to him by his Creator. All things will be made known to man necessary to enable him to reach the goal that God intended he should, providing man will diligently pursue the course that he is directed to in God's Word. The great beyond is opened up to man by revelation from God, and in no other way, and this life is only given in proportion as man is able to receive the same so as to insure his eternal welfare, and in proportion as he draws near to his Creator.

In no other kind of worship is man directed or informed that he shall seek wisdom from the object of his worship. If such were the case, man could not receive wisdom of eternal things from man-made books or man-made idols of stone or wood.

The knowledge of letters and things of the science of this world is learning, and the cultivating of them in all directions observable to man does the work of bringing mankind up to be a great people or nation upon the earth, but does not implant within his breast the thing that will bring to him eternal life. This fact being unknown has caused many reasoners to assert that this giving man an understanding of the unseen things can be done by cultivating the mind from an educational standpoint: but this is an error that has caused many well-meaning people to stumble relative to the eternal things and their everlasting welfare. To illustrate we will take, for example, the ancient Greeks, and we find that their enlightenment was of the highest in all the sciences and learning of the world, and during the history of this nation we find it producing some of the most profound and far-seeing philosophers that ever lived upon the earth; yet, so far as their information or wisdom as to eternal things went, they practically had no understanding, being left absolutely in darkness, as were all idol-worshiping nations. Plutarch, a Greek philosopher and biographer, was heard to say that there might be such a thing as a village in their country that had no public school, but who ever heard of any place where there were no temples to go into to offer up worship to some idol? It has elsewhere herein been shown that Alcibiades, one of the most learned of the great Greek philosophers, at one time, on his way to the temple to offer up prayer before the idols, was stopped by Socrates,

the greatest of all the Greek philosophers, who called to him and ordered him to desist from offering any prayer until some one should appear and come to teach him how to pray; that is, to impart to him spiritual wisdom, for Alcibiades possessed all knowledge of the things of this world, but had never been in communication with the spiritual God, Who only imparts spiritual wisdom to man. The advancement of mankind in the eternal unseen things has been brought him only by his spiritual communion with Him who said that He is a spirit and must be worshiped in spirit and in truth. When man meets these conditions fully, then his Creator confers upon him His wisdom that will lead man into all truths and fill him with that spiritual knowledge necessary for his highest spiritual good.

Job 28:12-14: "But where shall wisdom be found? and where is the place of undertsanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me."

One of the greatest evidences to the writer's mind, to be placed before the reader, that Jesus Christ, the Lord from Heaven, established the Christian religion, is the fact that our Savior started his labors very closely to the time when the Roman Empire came into existence; that is, when Rome had thrown off the republic and established a government by an emperor. This government was one of the most powerful ever carried on by men, and usurped the greatest power over the entire earth, destroying its enemies in the most relentless manner. During the time that it took the greatest pride in its government Jesus Christ and His religion and followers were a special object of this government's persecution, and many thousands of the followers of the Chris-

tian faith were put to death for no other reason than that they proclaimed to the world their faith in the Lord Jesus Christ, and that He had brought to the world the good tidings that all might have everlasting life upon the condition that they would conform to the will of their God. These persecutions were carried on in part to maintain the integrity of the government and the perpetuity of idol-worship to many unknown gods created from their own imaginations, practicing at the same time Stoicism, asserting that life was a gift, and that when that life became degraded and unbearable they had a right to take it and give it back to the donor; this was the cause of suicide, so prevalent and the blood of its victims flowed so freely through the empire that the world has been caused to observe with great astonishment. On the other hand, the Savior taught man that when he was in trouble *by reason of his being against himself, he should lean upon Him.* He said: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The one kingdom and government has long gone into decay, with its religious faith and all its earthly powers, backed up by the mightiest and most resolute of humanity. The doctrine of the Lord Jesus Christ and His kingdom was started and perfected by Him in the short space of three years, and had to sustain it the utmost temporal weakness possible; and yet it has gone on and attained the greatest power, and now permeates every part of God's footstool, and is destined to go on to all eternity; for His kingdom is an everlasting kindgom and shall have no end, and shall prevail until every knee shall bow and every tongue confess that the Savior is Lord of Lords and King of Kings.

The Apostle James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." True and devoted religion has been said to be that feeling in man of reverence, accompanied by piety and adoration towards the Deity, which affects the heart so that man is ready and willing to do the complete will of his Creator at all times, daily worshiping Him and calling upon the aid of the Holy Spirit to assist him in living in that attitude towards his Maker that will be pleasing to Him. Further, man must put full reliance upon God's promises ready and willing to render that simple and childlike, trusting faith in Him, feeling within his very nature that his Creator will at all times bring nothing but good to him. One whose mind and very soul and nature is thus directed towards the Creator of all things will duly strive fervently to conduct and direct his life so that his Creator will be pleased, and in so doing he has a promise of being rewarded with everlasting life, and will dwell with Him for ever.

When mankind maintains those relations towards the Giver of every good and perfect gift, there will always be that higher and nobler feeling toward his fellow-men. On the other hand, if man does not bear the right relations in love and purity towards his Creator, he can not maintain the proper relations towards his fellow-men. This is universally known to be a demonstrated fact. Thus you see that your first duty is towards your Creator, and when you do fully comply with all His commandments, you at once become right in all things with the world. In order for you to come within the pale of God's righteousness, you must be born of the Spirit, which is becoming fully endued with God's Holy Spirit;

then you will be so that you can and will withdraw your feelings from worldly things and put your affections upon your Creator and eternal things, which in a great measure will separate you from this world and all of its allurements. Then your understanding and knowledge of your Creator will be enlarged and your life made more elevated and joyous. This preparation of building up your very inward nature brings to you in the highest sense that nature which will, if nurtured, grow more and more like your Benefactor and Creator. True righteousness of the heart always makes every man and woman more happy in this life, for the soul within is filled with joy, and thus everything around them shines brighter and brighter, and this makes those who follow in that greatest of pursuits more loving in their nature and ready and willing at all times to sacrifice in behalf of all suffering humanity, which so many times mankind is required to do. Further, they are expected to seek to make more happy and cheerful everyone who comes in touch with them, and it is God's request for them all to become of one (spiritual) mind with each other, and to become of one mind with their Creator. This must necessarily follow in order for all to dwell together in perfect harmony throughout all eternity. If man would only reflect for a moment in relation to his eternal welfare, he must at once see that there is only one possible course for him to pursue; for he well knows that he can not shape and mould his life relative to eternal things except through an interposition between him and his Creator, the One who has the power to aid and assist him in so doing, beyond the grave. It can not be questioned that the Power that brings man into existence makes no mistakes, and He tells man that it is His good will and

pleasure that he shall life for ever, and pleads with him to conform his live in accordance with His will.

The piety and religious life of man should be daily practiced within his own home, using his daily efforts to fashion and shape his life while in the family home so as to make it, as much as lieth within him, like the eternal home that awaits all them who are found perfect in that day. No true follower of the Lord should neglect the sanctity of the home. It is there you can find out more readily a man or woman's true piety than in any other sphere of life. The moral virtues that men are often heard to extol above all else do not measure up to the demands of God's kingdom. The religious purity required from us by our Creator can not be measured with any degree of allowance with the virtues of morality; for the virtues of morality are solely applicable to man's relations one to the other, while occupying the earth, and can not be made applicable or used in connection with the higher spiritual life, except wherein they are carried out by virtue of a man or woman having that higher spiritual nature within. When man was first placed upon the earth he had within him that higher spiritual nature, but by his disobedience he fell and became spiritually dead. This is why his Creator seeks to reclaim him and bring him back by the aid of the new birth, and place him in that higher position whereby he may be enabled to inherit eternal life.

All mankind are endeavoring to console themselves in the worship of imaginary inanimate beings, many of which have been formulated and brought into existence out of the mortal mind of man, and possess no quality but what has been given to them by this mind. These are the people which the true and living God, or the true Spiritual Being who created all things, has directed His

followers to use every effort to awaken up out of their deluded condition, and to bring to them the knowledge of the ever-living spiritual God who dwells on high, and comes down from above to man and lifts him up into that blessed inheritance of everlasting life. No belief in any being other than a spiritual Creator of all things can avail man anything, so far as being able to reap a reward of living in the life to come. All followers of that religion that center in that spiritual being recognizing Jesus Christ as their Savior and God can receive the new birth and have a part in God's eternity. All the different doctrines taught outside of the Christian Bible do not give any promise of a life beyond the grave. Some teach the transmigration of one life into another and different lives or beings; others teach that by obtaining the favor of some imaginative being you will have great happiness and joy and prosperity in the earthly life.

Zoroaster flourished about 1200 B. C. Buddha made his appearance about 543 B. C. (which is the most authentic date obtainable) and established a system of religion in Asia. Confucius appeared in China, and was born (according to Chinese history) in the kingdom of Loo, June 19, 551 B. C. All these men stood in their countries in the same relation to their civilization that Moses stood to the Jews in the Western civilization. Their different teachings have had their peculiar effects upon the world's history. We are not enabled here to go into any detail or to philosophically discuss their merits or demerits; but to-day almost all of their intelligent adherents who have come in touch with the religion of Jesus Christ recognize the spiritual and higher religion taught by our Savior. When we compare any of the teachings of these religions that have been started by man's wisdom with those of the Lord from Heaven,

we at once begin to see their weaknesses. They are all lacking in that spiritual power, which is the power of God, that is so vividly displayed in every portion of the Christian religion. In visiting the different nations of the earth, on coming into those which are not following the Christian religion, you can readily notice the dead and blighted condition, the effect that is produced by the religion which they are following, and it is noticeable in the very manner of their living, and seemingly all their efforts avail them nothing in attempting to make any advancement in lifting up their fallen condition. There can hardly be any question of doubt now but that all of those men who started the different religions other than the Christian religion established the same as a part of the law of their country, and yet they have no doubt received much of their knowledge and grafted it into their law from the law laid down in the Jewish Bible by Moses. When they put their system into operation in their country, they made the variations that exist so they could adopt them to their people and nation, claiming at the same time for themselves to have had a visitation coming to them from unknown powers to man. Some of our greatest investigators have persistently maintanied and claimed that Zoroaster had been with the Jews before he got out the Zend Avesta. In the Vedas holiness, purity, meditation, and wisdom are considered mightier than all the gods. Hindoo virtue consists in quiet living, reserving the right to live in sensuality and in accordance with one's own will, so that it will be in sympathy with all beings. As sin is uprooted, infinite knowledge opens. We find in these religions where they have set out good morals. They have made statements like this: "Do not unto others what you would not have them do to you."

Notwithstanding that these people have been following hese religions for thousands of years, we find them al- ıost in the same degree of civilization that they were ı when the authors of these religions first diffused them nd brought them to the knowledge of their people. 'ou will further note that the very minute they lay hold pon the vital, spiritual religion of Jesus Christ, there mmediately comes over them a complete change in their erson, as well as in their manner of living, showing an ntire different personal appearance, lifting them up high- r into the light of God's eternal righteousness. One of he converts from those heathen faiths explained it in his way: "The faith which I have been following was :om beneath, and had no spiritual, uplifting power; but hen Jesus Christ's religion came to me from above, : took hold on me and lifted me up into a higher sphere, hat enables me to look out into the great beyond, which ad never dawned upon my mind before." There is no uestion but that every heathen idolatrous worshiper ho abandons their course of living and adopts the life nd religion established by the Savior and receives the oly Spirit becomes endued with that higher soul nature iat creates within them a greater power and feeling of ssurance that they are possessed with that nature from ıeir Creator that they will be granted the privilege of :aping an everlasting life. There is no religion that ıtisfies the longing of mankind like the religion estab- shed by the Lord Jesus Christ. This has been testified) by many thousands all down the different centuries nce the Savior was on earth and established His re- gion. And this is why the Christian religion is so pow- ful and so convincing among the children of men. hey are enabled to lay hold on a power that will bring) them great peace, joy, and satisfaction, enabling them

to have that restful and contented feeling, having implicit faith that their Redeemer is able to perform that which He promises.

The religion of Mohammed was established and maintained by the power of the sword. For quite a number of years they pretended to worship God in the way that the Koran directs them. Mohammed pretended to the people that the Koran was given to him by the angel Gabriel. This resulted in Mohammed being translated from Mecca to Jerusalem and thence to Heaven. His benighted followers think that his footprints are left on the stone that was on the top of Mount Moriah, where Abraham offered up Isaac as a sacrifice, and when he reached Heaven he really beheld some of the greatest signs of his Lord. Now this is what the Mohammedans are bound to believe. The real story told about his ascent to Heaven with the angel Gabriel is that an animal miraculously appeared that resembled a white mule, which they called Barak, on which they rode to Jerusalem while they performed certain rites, and then they ascended up through the heavens, meeting Adam in the first, and Jesus Christ and John in the second, Joseph in the third, Aaron in the fourth, Edris in the fifth, Moses in the sixth, and Abraham in the seventh. They were taken up to the boundary tree, then to God, who revealed to Mohammed what he revealed. Then they heard a voice proclaiming, "I have established my commandments, and made them easy for my servants."

The Ottoman Empire is backed and maintained by this religion, which Mohammed established, and the security of its government rests upon the maintenance of this faith. This is just the way the governments of all the ancient and pagan world were maintained, clear down to and including the Roman Empire. The religion of

the Lord Jesus Christ does not depend upon the maintenance or upholding of any earthly government. It does not require of man to maintain any government excepting God's government, in adhering and keeping the laws of His commandments and practicing that strictness and rectitude of life which enables men to become perfect and pure in their lives towards their Creator. There can not be any intermingling of the Christian religion with the affairs of the world. The world and all its laws made by man are at enmity with God and God-made laws. Jesus Christ declared over and over again that the world was at enmity against Him and His cause, and that all of the inhabitants of the earth were possessed with a carnal and sinful nature, and while in that condition could do nothing to please His Father in Heaven. God has declared that the carnal mind can not have any part with Him and His eternal celestial home, for it is impossible for those who are possessed with that mind to please Him.

The religion of Zoroaster probably is fashioned after the Jewish religion more than any other advanced or set up by man in the world. The most thorough investigators of the life of Zoroaster and the place where he lived claim that he no doubt was familiar with the Bible of Moses, as the writing in the Zend Avesta shows marks of almost positive evidence that Zoroaster was conversant with the Jewish Bible or the laws laid down by Moses in the Old Testament Scriptures. The establishing of this religion for Indo-Europeans included all the Parsees and was brought forth at or near the northeastern part of Irene, not far from Bactria, in all probability a little before the appearance of the Zend Avesta, which publication is placed by the best historians about 1200 B. C. The word *Zend* was attached when trans-

lated, and means "translation." The two names further include the whole Parsee sacred literature, ancient and modern. Zoroaster was by birth a Bactrian and lived under a king called Vistaba, who adopted his religion. It is supposed that his birth took place shortly before the appearance of the Avesta, not more than 1250 B. C. Zoroaster claimed to have supernatural influence with the Deity, and that he could call upon Him with questions and he would receive answers. He always called upon Him in this manner: "O Thura Mezda [meaning God], the maker of the natural world." Then followed the question, and then the answer was given; and all through the supposed divine revelations this manner was universally followed. He taught his followers that there was a good principle creating and bringing into existence good things, and an evil power creating and bringing into existence evil things, which was continually thwarting the power of the good. The original book or work was supposed and claimed to have been written upon twelve hundred ox-hides; it is also claimed that when put into book form it contained twenty-one volumes; at the present time most of it is placed in one volume, although some authors and writers have put it in three volumes.

One of the principal things that it is claimed Zoroaster shows to have put in his Zend Avesta was the recognition and apparent knowledge of the Deity. The teachings of the doctrine of eternal life and of better things existing than in this present world were not set out in his work so as to gain any inspiration in that direction by the adherents of his religion. Their whole course was to please their deity by practicing things that would be acceptable to him, so that his favor would be granted unto them and bring them great privileges, joys, and long life

while inhabiting the earth. There is no advancement or intimation of any promise of an eternal life or the promise of any assistance in building up its adherents so they could lay hold upon a higher life by reason of any holy power or deity coming into their lives and strengthening them in their efforts to become stronger in any righteous or devout living. The teachings leave man stranded upon his own resources at all times, only expecting that this deity will let him alone and not inflict any condign punishment upon him while occupying the earth. It is their custom also to call upon that evil spirit to appease his wrath and feelings toward them so that he will not come and force upon them any evil calamity that he has within his power to make their lives miserable while occupying and living in the flesh.

As has been shown, there is no religion, other than the Christian religion, that has ever been formulated and proclaimed to mankind for his guidance in this life to bring to him any eternal life, but only to bring to him happiness and comforts and great privileges in the life in this world. The great reason why the Christian religion is such a blessing to mankind is that it does bring to him the many great promises that are in its teachings, and one of the greatest of promises is that of everlasting life and the coming to him of God's Holy Spirit to sustain him and build him up in his efforts to live a life so that it is possible for him to attain to that height of purity and righteousness, so that he may reap the reward of the great promise that God has revealed to him, of living throughout all eternity with his Creator.

CHAPTER XXXVI.

The Summing up of the Evidence That Jesus Is the Christ from the Admissions of His Enemies.

Let us take a review of what these ancient pagan and infidel writers have admitted and established beyond all question of doubt in the minds of any who earnestly might attempt to follow them into disbelieving the genuineness of the Christian's Bible. In their efforts to maliciously tear down the gospel of God they have furnished some of the best proofs of its authenticity, for it is a well-known and admissible fact that anything admitted by the enemies of the Christian doctrine must be taken as true and should be accepted in the same manner as testimony taken in any court of justice, wherein any admissions made understandingly by the defendant against himself are all assumed to be the truth. These writers, all of them, are of the most learned and best informed men of all writers who ever attempted to write against the Christian religion; for they all lived at the time when all the books and records of the early advocates were putting forward the great gospel of Jesus Christ, which promised eternal life to the world, and if there were any true and authentic grounds for showing the untruthfulness, they had them at their command. They admit that at the time of Herod the Great, king of Judea, an illustrious reformer and a good man came before the people, who was called John the Baptist, and that the political condition of Judea, Galilee, Samaria, and Syria at the time recorded of the origin of the New Testament was just as represented by the Christian his-

torians, Matthew, Mark, Luke, and John; that in these days a general expectation obtained all over the East that in Judea should arise some one who would obtain the empire of the world, and that this expectation received its foundation from the prophets of the Bible only. They admit that Jesus Christ was born in Judea during the reign of Augustus Cæsar, and that He did establish and start a sect of people called the Christians, and that the doctrine and religion which He taught and established was introduced by extraordinary means and was called by pagan worshipers "a new and magical superstition," and that this religion was started in the country called at that time Judea. They admit that the circumstances of the nativity of Jesus Christ were extraordinary, relative to His earthly parentage and His humble and obscure birth, and while an infant He was carried down into Egypt by His parents because of the persecution of Herod, and as soon as that ceased He was brought back to Nazareth. Jesus Christ by some means performed wonderful miracles in healing the sick, opening the eyes of the blind, and raising the dead, and taught a doctrine which was wholly new. Some of His disciples were obtained in Judea, who from humble birth and circumstances became conspicuous in Judea and in other provinces of the Roman Empire. Jesus Christ was publicly executed as a criminal in Judea, at or near Jerusalem, by the orders of Pontius Pilate, when Tiberius was emperor of Rome. They admit that the doctrine and religion of Jesus was called by the pagans "a malicious superstition," was suppressed for a time, but broke out again and not only overran all Judea and the neighboring provinces, but went direct to Rome, and at the time of Tacitus there was an immense multitude of them; the doctrine and religion established by Jesus Christ was opposed by

the government of Judea and by the Roman government, and the advocates, professors, and followers of this "pernicious superstition" were persecuted even to the most cruel and ignominious deaths by Nero, Domitian, Trajan, and other Roman emperors. They admit that the Jewish state was overthrown and its cities and temples destroyed with an immense slaughter of the people, and the multitudes of its prisoners were sold into slavery and disposed of all over the world, and those who were left to live were despised by all in accordance with the predictions of Moses and the Lord Jesus Christ and His Apostles. They admit that the followers of Jesus Christ were people who made confession of their faith, and on stated times or days they met to worship Jesus Christ (as some god, as they would have it) during their meetings and solemnities; they would bind themselves through their faith, believing in the reward of righteous living and the destruction for evil conduct, not to engage in any evil of any kind and to practice every good virtue. They had their several feasts as a separate religious community, and they would not make any compromise with worshiping with the idolatrous Gentiles. This religion was regarded by the Roman magistrates and philosophers and priests as "an excessive and ignorant superstition," and they considered it obstinacy on the part of its adherents to so tenaciously adhere to it and practice it. They admit that John the Baptist was cruelly put to death and unjustly murdered in prison by Herod the Tetrarch, and that Jesus Christ was born of a very humble and obscure woman.

Religion is the only crime proved against the Christians, as appears from all the records of their enemies, on account of which they suffered death. But in the year A. D. 70, before those who had seen and known

the Savior had died, Jerusalem and the temple were destroyed and completely demolished by the Roman army, and all of the awful and tremendous calamities which had been foretold and most vividly described by Moses and Jesus Christ were fully visited upon that disobedient and gainsaying people. These Christians, in adhering to the commandments left to them, had become well organized and were under the superintendence of the bishops and deacons. These followers of their most cherished hopes closely followed out the worshiping of Jesus Christ as their God and Savior, while being surrounded by thousands of Jews and Gentiles and barbarians of all countries and persons of every rank and condition of life, knowing at the same time that they were doing so at the risk and sacrifice of their lives and the loss of all their property as well as the friendship of the whole world. They closely adhered to all the teachings, conforming to all the morals and religious requirements. The arguments taken from the most eminent writers and most masterly diction at the time our Savior was on the earth portray their weakness, when we attempt to compare them in any way, to set at naught the sublime teachings and promises of the blessed Master, and it must be admitted that these writers and philosophers were most ably equipped with learning and having full knowledge of all the laws, both temporal and sacred; at the same time they had all the evidence fresh at hand for them to write from, so they could show any and all the facts, if there were any that could be shown, to prove conclusively that the Christian religion was entirely false; but with all their efforts, you can see that they have most signally failed. They have established the New Testament in their effort to deny the authenticity

of the doctrine that was claimed by its followers to have been of divine origin.

Take all their admissions made from the New Testament and their quotations therefrom; it would not take much clothing or adding to of all these statements and admissions to complete the doctrine and have almost the whole frame of the Christian religion, differing in color and interpretation a little from that found in the books and put upon it by our Apostles and the Christian Fathers, as well as by the best theologians. In the difference of the interpretation no one of to-day can hesitate for a moment to consider. So that all they have done is to deliver a most valuable testament, testifying of the genuineness of the Scriptures and the time when the Christian religion started, and that it was started by the Lord Jesus Christ, and that in the earlier ages, as well as now, they worshiped Jesus Christ, and that in the earlier ages, as well as now, they worshiped Him as their God; that His death on the cross was a propitiation for all the Adamic sins for all time to come; that all who would keep His commandments and believe upon Him would reap a reward of an everlasting life.

When we come to survey and look over minutely and see what labor, sacrifice, tribulations, and trials were endured by the Apostles and their immediate followers in bringing to the world God's message through His Son, with the great and blessed promise to man of eternal life, we should be filled with unbounded thankfulness. We of His followers at this day and age should be very zealous for the church which Jesus Christ established and sacrificed His life for and purchased with His own blood; and further, knowing that the blessed Savior is at the head of the church, and loves the church, and calls it His "bride," everyone should be ever ready to maintain

it in the same standing and purity that it had when He was with the world. Profane and biblical history teach us that heresies will so easily creep into the church, and men of false doctrines will attempt to change its pure doctrine established by the Savior into ideas of their own, and thus destroy all of its effectiveness and saving spiritual power of mankind. We should use every possible righteous energy to keep it pure. The church is an institution established by the Savior, and should be kept with the same high standard that He charged His Apostles to keep the faith. It should be the effort of every man and woman who enters into its portals as followers of the Lord Jesus Christ to use all their energies in a prayerful way to keep the church perfectly pure and spotless from the world's contamination. For as the Lord Jesus has taught and showed us that the world is at enmity against Him and His church, therefore the smallest deviation from the teachings of its founder will at once be taken up by the world and used to overthrow its influence. Jesus Christ alone is the head of the church. It is to be kept in its purity by adhering strictly to the truth as proclaimed by the Lord Jesus.

In our effort to keep the church in the manner in which the Savior would desire it, we should be governed wholly by what we positively know from the Scriptures our Lord and Master would have us to do relative to any of its teachings. The policies advanced to the world in order to draw men and women into its portals should be such that all those could enter as members of Christ's church without any differences of opinion, looking to their Savior for salvation only. Anything relative to the conducting of any of the services should be done with a prayerful and devout purpose, asking, "Would Jesus Christ do this if He were here?" or, "Will Jesus

put His stamp of approval upon what they are about to do?" The church should never attempt to do anything with which the doctrine of Jesus Christ is not fully in accord. The Savior wants the church at all times, and its followers, to be fully in keeping with divine truth. Men and women are so apt to stretch their consciences in applying their particular ideas of government of the church. In doing so they go to such an extent that the sanctity of the church is crippled and injured so much that its influence with other men and women is entirely destroyed. The people of the world finally decline to enter its portals because of the dissensions which arise among its own followers. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I. Tim. 3:15.) Therefore the church, in order to be the great uplift of all people, should be kept in such a way that everyone who goes into its sanctuaries should feel as if in the presence of God, for the express purpose only of worshiping Him in accordance with His will. Its members are obligated to cherish the spirit of Jesus Christ in all things, in the church, and make known His gospel to others, not in a perverted way, but in that pure spiritual way in which the Lord so tenderly left it to us. Then we will be setting forth that great love of the Lord for man.

The instructions in all cases should be, to have a profound love for the Lord, and in the same manner love to all His fellow-man. God establishes His church for the purpose of enlightening mankind. And when men are entreated to come to its portals, they should be given that invitation with no other thought than that they are to be instructed how to become better acquainted with

God and His true precepts. The church is truly a hospital for all those who are sick and all scarred up with sin of the world, and its doors should be open at all times for all the prodigals of the earth. The church is God's open way to the portals of Heaven, and if that way becomes befogged with heresies, avariciousness, and self-opinionated people, how dark will be the way, and the light of God's glory will be entirely shut out from its midst. It has been said, on the other hand, that there ought to be such an atmosphere in every true church of the Lord Jesus Christ that any man or woman attending divine services should take on the contagion of Heaven itself, and take home the spirit and fire of the beautiful and divine teachings to kindle the altar from the place they came. When men and women associate themselves together and form a company of people for the purpose of dispensing and teaching the doctrine of Jesus Christ, they all should be devout followers of the Savior's teachings, and should be men and women that have been born of the Spirit in the same manner which the Savior said to Nicodemus, that a man must be born again or he can not see the kingdom of Heaven.

The Scriptures furnish you a test to be applied to every man or woman, so that you may know whether they have been regenerated; and if it appears that they have not, they should be treated by you as one who is sick with sin until they have been born from above. The followers of this church so established should live such a life that they will keep themselves unspotted from the world and love one another with that divine love that the Lord imparts to all those who are true followers of His. Never among those who are God's children, working for God's kingdom, should there be any dissension in the least; but all should use every effort to make the lives

of their brothers or sisters feel the joy and comfort that cometh to all from on high who are doing God's will. Men or women who aspire to become ambassadors of the living God should first examine themselves, to see whether they are in accord with God's teachings and that they are true children of His. When they take on the vows and ordinances to ever after represent their Savior to the world, they should duly examine themselves to see whether they are following the course and teaching the people in the same way that the Lord did, and whether their teachings and conduct would be approved of Him if He were with them. It can hardly be maintained that any ambassador of the Lord can enter the sanctuary in Christ's church and there offer a discourse on any matters of a worldly nature to his listeners when they have assembled to hear Jesus Christ, and Him crucified, taught to them. Should the disciple of God's law, teaching eternal life, attempt to deliver a discourse on any of the sciences or the management of governments, or extol the merits or demerits of the advocates of any of these principles, or advance any personal political ideas or scientific ideas to his hearers of any of the followers of any of the sciences of government, which might be attempted to be enforced in the government in which he lived, it would be using and desecrating God's church for a purpose that the Savior never instructed should be done. When the Lord Jesus Christ entered the temple of the Jews and there found how they had desecrated it by permitting avaricious and worldly men to enter it and use it for the purpose of advancing their worldly interests in any manner, he called them money-changers and scourged them and drove them from the temple, saying that He could not have His Father's house made a den of thieves.

It has been said by someone: "Unless the church of Jesus Christ rises up and proves itself the friend of suffering humanity, as the friend of God, to be in sympathy with the poor of our land, and takes the great position of Moses to mankind in their great need, and uses its efforts in Jesus Christ's way to withstay the hand of oppression, instead of bolstering up some corrupt political party, the church will become in a measure a defunct institution, and Jesus Christ will again go down to the beach and invite plain honest fishermen to come into an apostleship of righteousness, manward and Godward." We can not claim in any way, and be honest and fair in our assertion, and at the same time acting in the fear of God and expecting His righteousness, to assert and claim that Jesus Christ ever advanced the doctrine of using force or coercion in any way to bring men to Him or His doctrine. Never did He offer or suggest the passing of any law to prescribe to men, compelling them to walk in any particular channel, or to keep them from stepping aside from His teachings and precepts, or to compel them to espouse His blessed cause in His effort to save mankind. The doctrine practiced and adhered to by many of the followers of the Lord Jesus Christ and God's teachings, that God's hand is in and governing the destiny of nations in leading them up higher and higher, so that the government may live closer to God, by any direct influence of Him in directing the men who control and run those nations, is not well taken, for the reason that the government of mankind has always been a failure and always will be a failure, and further that God does not control the will of man and man-made governments. The governments of man are always formulated and brought into existence after the fashion of the corrupt will of man, who can

never be in any other condition while he occupies the earth in his present state. The position taken, that God governs the destiny of nations, might be urged to be tenable if God did not create man as a free moral agent, thereby giving him the power to mould and shape all his affairs after his own sweet will, only seeking and imploring man to come up and out of his carnal-minded condition by His tender and loving instructions. The Pharisees of old took the course of their alliance with the government of mankind for the reason that they desired to have the influence and power of that government on their side to sustain them in the course and manner of worship that they had towards God. This resulted in crucifying their own God when He came to them.

God always taught through His inspiration and His Son, Who came to earth to use the great law of love, to lift up the world and bring it out of its fallen condition and estate, which was dragging it down to destruction. Yes, the Savior always contended and cautioned His followers to be sure to use the most potent way of bringing and drawing your enemies to you by treating them with the greatest kindness and love and drawing them to you with a sympathetic nature. In no place in the Scriptures is it recorded that the Savior did anything in the way of attempting to inject any of His doctrines that He taught into the government or state by any legislative enactments, either in their constitution or law. He always held Himself and His disciples free from all the affairs of the world, teaching that the world was at enmity with Him and His doctrine, and would ever persecute it; and yet He never sought the arm of the law to protect Him or His disciples. There can hardly be a question of doubt that when the ministry attempts in

the least to use the church and its influence to advance any political law or principle or any political party, to bring into existence any legislation or law or extol any of its adherents, it without doubt desecrates the doctrine of God. This can only tend to bring discord and destroy the church and its influence in accomplishing God's purposes. Its members become disintegrated and dissatisfied with each other and the teachings they receive when in attendance. Therefore the church of God which practices those things, if carried out to their full extent, will eventually entirely lose its usefulness and become overthrown. No church can use its influence in its efforts towards making by law those who come to it become the adherents of some political faith or church doctrine, or seeking to enact some law of state to remedy some supposed evil, that might be supposed to exist, without hindrance to the spiritual uplift of the church. Taking into the church political questions has a blighting effect upon true devout Christianity, and it has been proven and shown over and over again that it is not conducive to the highest spiritual interests of a church to take into it the affairs of controlling the world by coercion or by the enactment through the government of laws to accomplish the same effect. The only thing that you can resort to, to reach errors of this kind, is to take your righteousness and purity of life into the affairs of the world and purify the world by the righteousness that is within you, by your meekly setting forth and supporting all matters that are in accordance with God's Word.

There is a wide chasm between the government of men and the government of God. There can be no intermingling with them in the least for the reason that mankind is imperfct and carnally-minded and the carnal

mind is at enmity with God, so that man-made laws have ever been imperfect and the governments of mankind can never be any more perfect than the mass of the people who maintain them. They rise and fall and go into decay because of their corruption, and receive the condemnation of God's government and instructions. The governments which are inaugurated by God, including all His laws and His teachings, are perfect, and God can not look upon sin or unrighteousness with any degree of allowance; and in proportion to the violation of God's will, sin does abound, and death and destruction of man and man-made governments follow. Therefore it is impossible to mix worldly affairs with God's righteousness, believing at the same time that you will succeed in making man better. These things will ever be thus until the Lord Jesus Christ shall come with His holy angels and in all His glory and establish righteousness and love throughout the earth, so that men will become so filled with that purity and righteousness that they will all be ready to say, "Not my will, but thine, O Lord, be done."

All the ambassadors of the Lord Jesus Christ should so conduct themselves in and out of the sanctuary that all their listeners who are seeking purity of life can and will be blessed by what they hear from them and will be drawn towards the everlasting kingdom of God. All listeners should be devoutly impressed by what they receive while in attendance upon God's service, so they should be brought to feel that they need to become better in their lives and should live more closely to their Master, enabling them day by day to become more and more like Him in their growth of righteousness, until He shall appear saying, "Come, ye blessed of my Father; enter thou into the joys of thy Lord." There is a

beautiful illustration in the second chapter of Revelation, which shows plainly how the Lord Jesus Christ wants His followers to adhere strictly to the true doctrine that He taught them and to permit nothing else to enter into His sacred church. It is shown there that Jesus Christ wants the church throughout all the world to be kept pure and to be used exclusively for the purpose of teaching His word and bringing it to the minds of mankind, so that they may have greater knowledge of their Creator; that the children of God should go there for the purpose of fully carrying out the commands of God, wherein He demands us to seek to know Him daily more and more until we become like Him. We can arrive at such a perfect state that God will take us unto Himself as jewels of great price. God has promised He will give unto us a white stone, and in that stone a new name, which no man knoweth, save he that receiveth it. Seek ye the kingdom of God and His righteousness, reaping the reward of eternal life.

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